

**RESTORING FAMILY WORSHIP IN THE KOREAN-AMERICAN FAMILY**

**A THESIS-PROJECT**

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**BY**

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To my loving wife, Gina and my children,  
who prayed for me and helped me in every way  
while I spent time writing this project.  
Thank you.

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## ABSTRACT

Family worship is a heritage. It is a wonderful gift that God has given to parents. The principle of family worship is not in how much we teach or how well we discuss about the Bible. Instead, it is how much we experience God by worshipping Him together as a family. Therefore, it does not need professionalism but it needs parenthood.

Through family worship, it is expected to see that families will grow in their faith and experience God. The researcher wants to see that Korean-American immigrant churches restore the wonderful heritage of family worship practiced in every home.

CHAPTER 1  
PROBLEM AND ITS SETTING

**Introduction**

In the summer of 2009 I had a chance to visit a well-known church in San Antonio, led by a well-known pastor. My wife was pregnant with my son, and my daughter was five years old. My daughter attended the children's service, while my wife and I attended one of the main services. After worship, while we drove back my wife and I asked our daughter what she learned during Sunday school. My wife and I were very impressed when my daughter repeated exactly what we heard from the preacher during our service. As an education pastor in a Korean-American church, it was very significant experience. I do not recall learning about any Korean church with such unified teachings from young to old.

Many Korean churches in North America are like sailboats without a rudder, drifting aimlessly in the ocean. The missing rudder is a solid foundation in unifying biblical teachings in worship. One of the reasons that many Korean-American churches struggle is because of a mixture of different cultural backgrounds. We have the first generations who immigrated to America; the second generations who were born and raised in America; and the recent immigrants from Korea. The Korean-American church, which has been growing rapidly over past few decades, now faces very difficult challenges. One of the challenges is a failure to develop unified teachings in worship.

## **Statement of Problems**

Korean-American immigrant church has been growing rapidly during the past decades.<sup>1</sup> Many Korean immigrant churches are diversified but at the same time are in conflict due to their unique characteristics. There are number of factors that makes the Korean-American church unique. First, ethnicity plays a major role in the Korean-American church. They want to be part of a Korean community and they want the church to stay as a Korean. This also brings language factor in the church. Majority of church members speak Korean unless they are the second-generations. Second, a conservative culture in the Korean-American church influences leadership in the church. Church leadership is male dominated, although majority of dedicated members are women. This creates an interesting church culture that male pastors are positioned in most ministries targeted for adults, and female pastors are positioned in children's ministry. Third, Korean-American Christians have tendency toward church-oriented mind. They place a high priority on the church's ministry before family. The first generation Christians think gathering in the church, serving in the church and worshipping in the church are the crucial part of Christian life. Fourth, the Korean-American church leaders consider having many seminary-trained or ordained pastors in the church is results of successful ministry. And having them in the church is a prerequisite for church ministry.

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<sup>1</sup> Taek-Yong Kim, *Church Growth: Development for the Korean Churches in America* (Seoul, Korea: The Word of Life, 1985).

One of the Korean-American church's most urgent needs is to renew the purpose of church worship and to engage this purpose in homes through unified teachings so that the whole congregation from infants to adults can grow in harmony. The concern that the researcher has for the Korean-American immigrant church is the inconsistent direction and nature of teachings in worship due to many divisions and segregations in church ministry. The researcher believes that a profound teaching of the scripture can be utilized very effectively when the church facilitates unified teachings from infants to adults. The researcher also believes that when a church unifies and synchronizes its scripture teachings, it generates spiritual growth within families.

There are several problems that cause this separation that prevent unified teaching in worship. First, the Korean-American church is suffering from the delusional belief that classifying and segregating worship ministries are effective ways to promote a congregation's spiritual growth.<sup>2</sup> This approach has been influential and brought positive results to children, nevertheless it has created great separations. The parents reason, "That's what children do, and we do different things." Or, "This is natural behavior. Children have certain activities and issues, and we have others." There is no connectivity between parents and children. When there is no connectivity, there is no communication because connectivity allows generations to share their thoughts and experiences.

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<sup>2</sup> Young Lee Hertig, *Cultural Tug of War: The Korean Immigrant Family and Church in Transition* (Nashville, TN: Abingdon, 2001).

Second, The Korean-American church is plagued by the misconception that the main purpose of Sunday school is to teach children to be ethically good. Personally I do not like to use the term, “Sunday school”. When the word, “school” is used, people believe that it is a place to be educated. When “education” is implied, parents begin to withdraw themselves from serving in this ministry. The Korean parents think that education requires well-equipped, trained, and gifted volunteers. At the same time, children also retreat from Sunday school because they are overwhelmed by schools in their everyday lives, for example – they go to school from Monday to Friday; they go to Saturday Korean language and cultural school; and finally on top of that, they are obligated to attend Sunday school. Ivy Beckwith states that today’s children are pushed to succeed academically, athletically, and socially in order to achieve the best.<sup>3</sup> Many Korean parents treat Sunday school as a place where their children can receive necessary education to achieve certain level of learning rather than growing in Christ. Church is not a place where people simply receive education about God; it is a place where people transform. Moreover, transformation needs a holistic approach. In their book, Gary Parrett and Steve Kang, also discuss that many Korean parents have too passive of a vision when it comes to nurturing their children.<sup>4</sup>

Third, the Korean-American Christian family is suffering from a spiritual depression that is caused by lack of practices in family worship. Worship should not be

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<sup>3</sup> Ivy Beckwith, *Postmodern Children's Ministry: Ministry to Children in the 21<sup>st</sup> Century* (Grand Rapids, MI: Zondervan, 2004), 56.

<sup>4</sup> Gary A. Parrett and S. Steve Kang, *Teaching the Faith, Forming the Faithful* (Downers Grove, IL: IVP, 2009), 162.

restricted to Sundays at church; it must happen on a daily basis in homes. Family worship is one of essential practices of Christians that resolve spiritual brokenness of families. A home is the most crucial place where characters of a child is built and nurtured.<sup>5</sup> The Korean-American immigrant church has lost the wonderful value in family worship. Whether this was caused by cultural and language issue, the Korean-American church has been neglecting the importance of family worship. The researcher has heard many sermons about how Sunday worship is a major source of spiritual strength for Christians, which can be agreed and disagreed by many. In fact, it can be argued that Sunday worship is not just about receiving God's spiritual empowerment. The main reason for worship is to offer our lives as a living sacrifice to God. Therefore, the researcher thinks that Sunday worship is an outcome of how Christians live their lives according to God's words every day.

### **Setting**

This project is designed for the family worship at Pilgrim Korean Presbyterian Church in Paramus, New Jersey. Pilgrim is a typical Korean-American immigrant-structured church that is comprised of a Korean-speaking congregation and an English-speaking congregation. Pilgrim was founded in 1997 by 11 families and Rev. Paul Yang. The current membership is approximately 2500.<sup>6</sup> Most of the members live in New

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<sup>5</sup> J.H. Westerhoff III, *Bring up Children in the Christian Faith* (Minneapolis, MN: Winston Press, 1980), 198.

<sup>6</sup> Pilgrim Church, *The Annual Church Membership Report* (West Orange, NJ: Pilgrim Publishing, 2013).

Jersey, but some travel from New York and Connecticut. Pilgrim is a member of the East Korean Presbytery of Synod of the Northeast in the PCUSA. The Korean-speaking congregation has eight parish groups, and each parish is divided into five smaller parish groups. Pilgrim Church consists of 600 participants in education ministries and approximately 100 in English-speaking ministry. There are three main worship services for KM (Korean-speaking ministries) on Sundays.

The researcher serves as one of the associate pastors and as supervising pastor for one of eight parish ministries since February of 2013, and was asked to conduct and design worship for young adults with children under 12 years old. This thesis-project proposes renewal of worship in cell groups and families as way to promote spiritual unity in families.

### **Background and Significance of Pilgrim Church**

Pilgrim church has been tremendously influential in the Paramus area. Its various ministries have also challenged many Korean-immigrant churches in the United States. One of Pilgrim's strengths is its worshipping atmosphere. The senior pastor, Rev. Paul Yang, believes that worship must be the foundation of Christian life, and the church has been able to execute its vision thoughtfully and faithfully. Every congregational worship service or activity is carefully designed and finely presented. However, the worshipping atmosphere is limited to Korean speaking adults. There is a need to transport the church's strength in worship to the children and its youth in order to facilitate a unity of spiritual guidance and growth.

Pilgrim church has been trying to change family ministries since 2012. First, the church started Morning Prayer worship for both parents and children, called ATD (Awakening The Dawn) on the first Saturday of each month. The purpose of ATD is to bring families together to worship and pray together. Rev. Paul Yang, who immigrated to the United States when he was young, preaches in both Korean and English. Praise is also sung in both languages. Pilgrim also distributes daily devotional books for both Korean and English speaking congregations so that parents and children can share their thoughts and prayers together. The devotional book has a daily schedule for readers to follow and it is very practical.

However, the pastoral leaders at Pilgrim started to recognize some issues with these efforts. First, the ATD starts too early for young families. The ATD starts at six o'clock in the morning on Saturdays. It is customary meeting time for the Korean speaking adults, but too early for many young families. The ATD started off well but the young families began to lose interest. Recently, less than 10% of families attend ATD with their children amongst approximate 250 attendees for ATD or other Saturday morning prayer meetings.<sup>7</sup>

The second issue started to occur with the daily devotional program. Many parents were using the daily devotional book at their work places rather than at home. This created an issue of disengaging spiritual connectivity with their children. Children need guidance to follow through the devotional schedule. Therefore, the pastoral staff

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<sup>7</sup> Calculation based on ATDs of Dec 1, 2012, Jan 5, 2013, Feb 2, 2013, and March 2, 2013.

at Pilgrim realized that the daily devotion was not a very effective tool for the young families.<sup>8</sup>

Therefore, in order to make family worship more effective, Pilgrim decided to design an effective family worship program for the young families. I, the researcher, am the director of the family worship program at Pilgrim. There are two pastors who are helping to coordinate this project. Pastor Jae Wook Hwang is in charge of coordinating children's activities for the young family worship. He is the director and pastor of Education Department, Children Ministries & Pilgrim Mission Center for Youth at Pilgrim- Pastor Jae Wook Hwang graduated from New Brunswick Theological Seminary. Pastor Jae Nam Lee helps with media, praise and worship dance for the family worship. He is a graduate of Georgia Christian University, and the director and pastor of worship and media at Pilgrim.

### **Limitations**

This research focuses on the particular ministry situation of Pilgrim Church in New Jersey. The designed program is not intended to be applied to all Korean-American churches. The program is also designed to be applied to young families who have children between 2 and 6 years old. Therefore, the program is limited in its ability to influence the whole congregation. The focus of this project is to influence the young

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<sup>8</sup> Paul Yang et al, "Discussion and Evaluation of Daily Worship for Young Families During a Pastoral Meeting" (panel discussion, Pilgrim Church, NJ, February, 2013).

families with unified teachings so that the parents and the children can learn, enjoy worship, and share the word of God together.

### **Assumption**

There are several assumptions and expectations for this project. The young family worship program brings effective fellowship, unity, and spiritual guidance to the families who have children. Teachings and preaching in family worship have unified themes and directions so that both the parents and the children can enjoy worship at homes. The goal of this project is to nurture young families with a family oriented worship program. It is a life-changing experience that families can explore together. There is some alienation and heterogeneity between its participating families and non-participants.

### **Hypothesis**

The researcher makes the following hypotheses. First, family worship will restore spiritual brokenness and separation in Korean-American Christian families caused by divided worship in the church. Parents and the church must work together to unify divided and classified teachings. Family worship in Korean-American Christian families will be a fundamental framework to rebuild the spiritual brokenness and separation. Both parents and children will learn the same topics and themes. They will share what they learned and apply these lessons together. Parents will also learn the fact that they are worshipping same God as their children worship. Their attitude

towards worship will change because it involves sharing with their family members. It will create an atmosphere of spiritual growth and empower young families.

Second, the worship program will motivate the young parent to get involved. Family worship is a wonderful heritage that God has given to parents. Many young families in the Korean-American church are not aware of the importance of family worship at home. This program will provide great opportunities for the parents to nurture and teach their children. Parents will understand that their participation and involvement will nurture their children. It is the most effective and biblical way to help our children to grow spiritually. The parents will play a larger role in their children's spiritual journey with God. Parents will write a journal together and they will bless the spiritual journey of their children. By doing so, more parents will be motivated to provide prayer support for the education ministries.

Third, the church will work together as one body of Christ. This program will unify different parts of body to respond to the same goal and vision through worship. This is one of my main concerns and important aspects of worship ministry in the church. Worship involves everything. It involves education because the church ought to praise God and worship God with understanding. It involves missions and evangelism because the church participates in missions and evangelism so that people who are lost can worship God. It also involves fellowship and serving others because they are completed in worshiping God. In order to bring all these aspects of ministries to be unified, what is being taught and presented in worship has to be unified.

In order to achieve these objectives, the researcher designed monthly worship plans that provide different themes and activities for young parents. Those themes are *Visioning* in February, *The Holiness* in March, *The Message of Resurrection* in April, *Family* in May, *Worship through Natures* in June, *Freedom in Christ* in July, *God's Missions* in August, *The Scripture* in September, *The Church* in October, *Thanksgiving* in November, and *Joy of Christmas* in December. These themes were carefully designed according to church calendar. For each theme, the researcher will develop family worship instructional content that will include praise, activities and devotional passages. This program will be applied to families that have children between the age of two and six. Korean language will be used for the program since the target group's primary language is Korean. The target group consists of 12 families. Half of the target group is made up of Christian families who have exercised some form of family worship at home on a regular basis. The other half consists of Christian families who have never exercised any form of family worship at home. The goal is to understand and see how effective family worship program is so that the researcher can develop it further and apply it to many other young families.

### **Definitions**

This project employs particular words occasionally. Some words are often used in the Korean-American immigrant church. Some words are in abbreviations. Their definitions are explained in the following list.

## KM

KM is an abbreviation for Korean Ministry. This word is most frequent used word in the Korean-American church. KM involves Korean speaking congregations. Some churches do not include education ministries in KM because most children in education ministries speak English.

## EM

EM is an abbreviation for English Ministry. EM involves English speaking congregations. Some Korean-American churches include education ministries under EM. Since it is for English speaking congregations, EM is international. Non-Korean members are also called EM member as long as he or she is a member of the EM ministry.

## Pilgrim

Pilgrim is a name for the Korean-American church where the researcher is serving as an associate pastor. Pilgrim is located on 18 Essex Rd, Paramus New Jersey.

## Parish Groups

Pilgrim has eight parish groups. Parish groups are determined by where each member lives. Each parish group is also divided into smaller groups based on member ages. This smaller group is called a “community” or “gong-dong-chae,” and each

community is named Matthew, Mark, Luke, John or Caleb. The Matthew community is the youngest family group and the Caleb gong-dong-chae is the oldest.

#### Daily Bible

The *Daily Bible* is published by Scripture Union's Daily Bible Korea. Pilgrim church uses this book for every morning prayer worship service and devotional book for the church members.

#### Morning Prayer

Morning Prayer is devotional worship service in most Korean churches. Some churches only have Morning Prayer meeting on Saturdays. Pilgrim offers Morning Prayer worship service from Monday through Saturday. The service is held at 5:30 in the morning from Monday to Friday, and at six o'clock on Saturday.

#### ATD

Awaken The Dawn is a worship service that is held on the first Saturday of each month. This is Morning Prayer service that invites families. Worship is led in both Korean and English.

The researcher strongly believes that family worship can produce spiritual influence for young families. The researcher believes that nurturing children is not a ministry that is given only to the church, but also that it is important ministry given to the parents. The children matter to God. The psalmist in Psalm 127 says, "Behold,

children are a heritage from the LORD, the fruit of the womb a reward.” Children are a gift and they are a valuable treasure. As much as children matter to God, they should matter to us as well. The researcher feels that there are necessary needs for family worship - worship that families can grow in the spirit and the truth; worship that produces unified direction; and worship that reaches out from parents to children.

## CHAPTER 2

### THEOLOGICAL FRAMEWORK

Bringing the church and home together in worship is one of the great challenges in the Korean immigrant church. In order to design worship for young families, biblical, theological and historical background must be studied and embraced. Psalm 127 offers a genuine idea about how important it is to raise children with the word of God:

Unless the LORD builds the house, the builders labor in vain. Unless the LORD watches over the city, the guards stand watch in vain. In vain you rise early and stay up late, toiling for food to eat – for he grants sleep to those he loves. Children are a heritage from the LORD, offspring a reward from him. Like arrows in the hands of a warrior are children born in one's youth. Blessed is the man whose quiver is full of them. They will not be put to shame when they contend with their opponents in court.<sup>1</sup>

The book, *Designing Worship Together* states that, "It is important to note that strengthening congregational life through worship renewal is a delicate and challenging task precisely because of the uniqueness of each congregation."<sup>2</sup> Indeed it is an important assignment for every church leadership to understand its own congregation and provide the necessary support for worship renewal in the family. Although there are no clear biblical examples about family worship in the Bible, worship in the Bible does not limit itself to individuals nor does it exclude children from the setting. Worship in the bible is inclusive of all ages. Therefore, the researcher will carefully investigate

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<sup>1</sup> Psalm 127:1-5.

<sup>2</sup> Norma Dewaal Mlefyt and Howard Vanderwell, *Designing Worship Together: Models And Strategies For Worship Planning* (Herndon, VA: Alban Institute, 2005), 10.

and evaluate events of worship in biblical and theological aspects to implement a responsive worship design for young families.

### **Biblical Background**

The researcher will investigate four biblical passages to comprehend the importance of family worship. There are four passages that the researcher has chosen to investigate – Isaac’s worship in Genesis 26:25; the Sinai covenant in Deuteronomy; Songs about telling the coming generation in Psalm 78,127 and 128; and the New Testament. These passages are addressed in the order that appear in the Bible.

#### **Worship of Isaac**

Isaac’s worship was hugely influenced by the parenting from Abraham. He was the second-generation who immigrated to a new land with his father. His father, Abraham, hugely influenced Isaac’s experience with knowing God. Donald Whitney explains, “Abraham did more than merely provide a good home education in times of formal and informal instruction about keeping the way of the Lord. Abraham obviously led Isaac and the rest of his family in the worship of God. This is plainly implied in the story of Abraham and Isaac in Genesis 22.”<sup>3</sup> It is one of the most famous stories in the Bible. God tested Abraham by telling him to offer Isaac as a sacrifice. Early in the morning, Abraham prepared things that he needed and head toward Mt. Moriah.

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<sup>3</sup> Donald S. Whitney, *Family Worship in the Bible, in History and in Your Home: The Center for Biblical Spirituality* (Wheaton, IL: Crossway, 2006), 13.

Abraham intended to sacrifice Isaac but Isaac did not know. However, Isaac knew what was missing. "Behold, the fire and the wood, but where is the lamb for a burnt offering?"<sup>4</sup> Isaac knew exactly what elements took place in worship. It is a strong argument that Abraham had frequently worshipped God along with his family and also taught Isaac to worship God properly.

One noticeable worship event that had happened in the Pentateuch is Isaac's worship in Genesis 26:25: "So he built an altar there and called upon the name of the LORD and pitched his tent there. And there Isaac's servants dug a well." Isaac's worship at Beersheba is a significant result of family worship. This verse signifies the important faith journey of Isaac. The passage shows Isaac's priorities in life. Isaac built an altar there and called upon the name of the Lord. The author prioritized Isaac's worship to God in his journey. Perhaps an act of worship was always first for Abraham and his family. He had learned from his parents. He knew exactly what took place when worshipping God because he already had many experiences in worshipping.

Indeed, Genesis 26:25 is a clear result of the influence of family worship. In this verse, one can notice that there is an order from Isaac's priorities. First, he built an altar for worshipping God. Second, he pitched his tent for his family and servants, intending to settle there. And last, he dug a well to provide water for the family and for the flocks and habitation. Why such an order? Why not dig a well if he was able to provide water

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<sup>4</sup> Genesis 22:7.

for living, then pitch his tent and worship God? Why not pitch his tent first to provide security and shelter for his family then build an altar for God?

The centrality of worship is seen as a priority in one's life. People do what is important first and set other priorities according to them. For Isaac, the center of worship was neither his family nor his flocks, but God was. And that was exactly what Isaac experienced when his father, Abraham offered him as a sacrifice on Mount Moriah.

#### The Sinai Covenant in Deuteronomy

"Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children."<sup>5</sup>

"You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise."<sup>6</sup>

The covenant of God was presented to the Israelites when they were immigrating to a new land. The Israelites were not in the promise land yet, but the covenant prepared them how to live as God's people. The Sinai covenant also delivers God's intention of raising children at home. Homes are the principle nurturing places

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<sup>5</sup> Deuteronomy 4:9.

<sup>6</sup> Deuteronomy 6:7.

for dispatching the truth of God and worshiping God. This covenant is given to the parents to keep and obey so that the family can maintain the truth of God. Baucham explains popular belief of our society in his book:

The home has been entrusted with the primary responsibility of teaching children the Bible. In our age of professionalism we tend to hire out virtually every parental responsibility. We want Johnny to succeed at sports, so we hire a professional for private lessons. We want Susie to get into a good college, so we hire a special tutor to boost her SAT score. We want our children to be upstanding citizens and Christians, so we hire a children's pastor or youth minister. There is nothing wrong with wanting our children to succeed as long as we have a biblical view of success nor is there anything inherently wrong with seeking help when we need it. However, we have gone beyond seeking help to abdicating our responsibility.<sup>7</sup>

A few decades ago, parents were considered responsible if their children did not preserve Christian conduct. But today parents are responsible if they find the church with good education programs and the most up-to-date ministry style. However, the biblical account in Deuteronomy 4:9 and 6:7 stress the responsibility of the parent nurturing their children with the word of God. Perhaps Israel's time in the wilderness was a golden time for educating their children with biblical truth. God taught his people to teach their children the word so that their children can worship God and live according to God's Word. This is a very significant nature of the instruction of God. Deuteronomy significantly stresses God's passion towards children. Adults were granted the responsibility of raising children as blessings from God. Teaching God's word to our children is a foundation of God's covenant:

And because you listen to these rules and keep and do them, the Lord your God will keep with you the covenant and the steadfast love that he swore to your

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<sup>7</sup> Voddie T. Baucham, Jr, *Family Driven Faith* (Westchester, IL: Crossway, 2007), 95.

fathers. He will love you, bless you, and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you.<sup>8</sup>

The Hebrew immigrants who had been travelling from Ur, finally departed Egypt to take final steps to the land that God had promised. Here, the very same covenant given to Abraham, Isaac and Jacob was given to the Israelites and their future generations. God's love and passion is to bless his nation. And in order to rejoice in God's blessing and multiply generation after generation, the Israelites had to appreciate the word of God and instruct their children to keep the word of God. Nurturing children in God's Word would be particularly important as moving to Canaan, a foreign-land, where they might be challenged by different worldview and culture.

Deuteronomy makes it very clear that passing on God's word is as important as going into the promise land. When Joshua became the leader of the Israelites after Moses, he made it clear that the people of Israel must continue to pass on the instruction of God so that the blessing of God may continue to lead his people:

This book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go.<sup>9</sup>

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<sup>8</sup> Deuteronomy 7:12-13.

<sup>9</sup> Joshua 1:8-9.

Hebrew immigrants, who were at risk of abdicating their identity as the people of God, had to be reminded again from Joshua that the Word of God was central to their lives. Therefore, the households, especially fathers, carried the responsibility of the spiritual welfare and identity of its members. Korean-American families carry the same responsibility. Korean-American families, who are called by saving work of Jesus Christ, are also at risk of abdicating their identity as the people of God. As immigrant families, they must stress upon the Word of God. It is a duty for parents to encourage and nurture children with the Word of God so that the children may continue passing on their faith.

#### Songs about coming generation in Psalm 78, 127 and 128

Give ear, O my people, to my teaching; incline your ears to the words of my mouth! I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our fathers have told us. We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders that he has done. He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God and not forget the works of God, but keep his commandments; and that they should not be like their fathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God.<sup>10</sup>

Psalm 78 is a significant reminder to Israel about the importance of passing God's law on the next generation. The transmission of God's law and the telling of his mighty deeds for the Israelites convey the purpose of God for his nation. Donald

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<sup>10</sup> Psalm 78:4-8.

Cole, in his book - *Thirsting for God*, explains that the background of this psalm is the national apostasy of Rehoboam's reign.<sup>11</sup> James Montgomery Boice explains that the first eight verses of Psalm 78 brings a compelling preamble to the history that is to be reviewed and stresses two important points.<sup>12</sup>

First, Boice suggests that the psalmist conveys the history that how God led the Israelites from the past. The psalmist brings the congregation to the past and encourages them to learn from it. The message is strong and clear throughout this psalm that Israel is bound to repeat their failures if Israel did not learn from their mistakes.<sup>13</sup> Psalm 78 is a good example of the historical account of Israel. It reveals who God is and what he has done for His people. As the psalmist brings the past into the present, it also brings many occurrences of the erratic nature of Israel's faith and their failures. The cure is to remember what God has done.

The second point that Boice makes according to Psalm 78 is we must instruct our children. Psalm 78 is a reminder of what Moses instructed the Israelites. Instructing children is God's commandment. It is a duty given to the congregation of God especially the parents. Boice notes that it is also for the children to put their trust in God and not forget his deeds. The redemptive work that God has done must be taught. One example of when the Israelites failed to instruct their children in the commandments of

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<sup>11</sup> C. Donald Cole, *In Thirsting for God* (Westchester, IL: Crossway, 1986), 198-199.

<sup>12</sup> James Montgomery Boice, *Psalms* (Grand Rapids, MI: Baker, 1996), 645.

<sup>13</sup> Boice, *Psalms*, 645.

God is seen in the book of Judges. The book of Judges reveals the repetition of failures of Israel not remembering and not teaching what God has instructed them.<sup>14</sup>

"In those days there was no king in Israel. Everyone did what was right in his own eyes."<sup>15</sup> The very last verse of the book of Judges tells readers two interesting reasons for their failures. First, the statement, "there was no king in Israel," describes Israel's blame of their lack of religious duty to not having a king over them. Biddle notes according to the first book of Samuel<sup>16</sup>, "Both the prophet and his God viewed the request for a king as at least a partial rejection of YHWH's direct rule over his people."<sup>17</sup> The Israel's request for a king was not constituted upon keeping the God's law, but it was intended to compete with nations around her. The Israelites wanted a king like the other nations and they wanted a ruler who could overpower other nations. God did not allow the king to possess.<sup>18</sup>

Second, "Everyone did what was right in his own eyes."<sup>19</sup> Webb explains that the book of Judges echoes the theme of "knowing and not knowing."<sup>20</sup> Heroes and individuals strived to deliver the oppressed Israelites but the real danger existed within

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<sup>14</sup> Boice, *Psalms*, 645.

<sup>15</sup> Judges 21:25.

<sup>16</sup> 1 Samuel 8:7-9.

<sup>17</sup> Mark E Biddle, *Reading Judges, A Literary and Theological Commentary* (Macon, GA: Smyth & Helwys, 2012), 205.

<sup>18</sup> Deuteronomy 17:16-20.

<sup>19</sup> Judges 21:25.

<sup>20</sup> Barry G. Webb, *The Book of Judges* (Grand Rapids, MI: Eerdmans, 2012), 510.

their responsibility of knowing the law of God. Webb provides interesting insight that what is evil in the eyes of Yahweh becomes what is right in their own eyes. “The shift in focus from the sin of Israel to the sins of the individuals and communities that comprise Israel is mediated through the figure of Samson, who is both Samson himself and a symbol of Israel.”<sup>21</sup> The final chapter of Judges expresses the spiritual entities of Israel. “Everyone did what was right in his own eyes.”

Psalm 127 and 128 bring very clear message of how important children are. These two psalms are short version of what is said in Psalm 78 but richly expressed and told. “Behold children are a heritage from the LORD, the fruit of the womb a reward.”<sup>22</sup> “Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table.”<sup>23</sup> The psalmist emphasizes family as God’s blessing. Families are God’s idea. Boice states that, “If the family prospers, the nation will prosper too. If families are neglected and decline, the entire society will decline with them.”<sup>24</sup> However the most important element of the prospering family is the word of God. Without God and his word nothing is possible. That is why the psalmist states, “Unless the LORD builds the house, those who build it labor in vain.” And, “Blessed is everyone who fears the LORD, who walks in his ways!”<sup>25</sup> These two psalms bring a balance between God’s

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<sup>21</sup> Webb, *Judges*, 512.

<sup>22</sup> Psalm 127:3.

<sup>23</sup> Psalm 128:3.

<sup>24</sup> Boice, *Psalms*, 1120.

<sup>25</sup> Psalm 127:1; 128:1.

work and man's responsibility. God is the ultimate being who works and blesses his people and they must acknowledge that God indeed is the foundation of their lives. On the other hand, the responsibility to keep and obey his word was given to the parent. The clear message of God's word can be addressed to children. Children need to be instructed and directed properly so that the blessing of God can pass through generation after generation.

### The New Testament

Bunge suggests that the New Testament teaching on children influenced the foundation for the thoughts of Christians about children.<sup>26</sup> In New Testament time, many scholars agree that children were viewed negatively. Gundry-Volf also notes, "The most powerful evidence for this low status is the legal position of children and the brutal practices toward children allowed by Roman law. Children had no rights of their own."<sup>27</sup> But at the same time it also suggested that their rights were protected by their fathers. Fathers had rights to protect their children. The Gospel records striking evidence that how important children are to Jesus. According to the gospels, there are two significant lessons concerning children.

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<sup>26</sup> Marcia J. Bunge, "The Least and the Greatest: Children in the New Testament," in *The Child in Christian Thought* (Grand Rapids, MI: Eerdmans, 2001), 29.

<sup>27</sup> Bunge, "Least and Greatest," 32-33.

First, children are the blessings of God and they are a significant example in entering the kingdom of God.<sup>28</sup> "Let the children come to me, and do not hinder them, for to such belongs the kingdom of God." And, "Whoever does not receive the kingdom of God like a child shall not enter it."<sup>29</sup> The sayings of Jesus about children and the Kingdom of God happens shortly after the teachings in Mark 9:33-37; Matthew 18:1-2, 4-5; and Luke 9:46-48. The teachings of Jesus demonstrate that children are no longer viewed as outcasts but at the center of service to God. Although Jewish attitudes towards children were much more positive than Roman, even the relatively positive approach to children among Jews was still not as radical as Jesus. Jesus put children as the greatest among all.

The second lesson is that children also take part of God's miraculous works. It is visible in the Bible that women and children follow Jesus, listen to Jesus and share faith. The gospels record the event of feeding of five thousands of men,<sup>30</sup> and the person who shares the two fish and five loaves of bread is a boy.<sup>31</sup> It is not certain whether the boy voluntarily offered his meal to the disciples. However, the child takes a surprising role in this event that feeds more than five thousands men, women and children and have more than enough. It is interesting that this miracle event is followed by the stories of rebuking of disciples' hardened heart. These highlights of significant roles and examples

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<sup>28</sup> Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17.

<sup>29</sup> Luke 18:16-17.

<sup>30</sup> Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-5.

<sup>31</sup> John 6:9.

of children in the gospels carry throughout the New Testament. "The Spirit himself bears witness with our spirit that we are children of God."<sup>32</sup>

The apostle Paul gives a great instruction to the family in Colossians 3:20-21 and Ephesians 6:1-4:

Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged.

Children, obey your parents in the Lord, for this is right. Honor your father and mother (this is the first commandment with a promise), that it may go well with you and that you may live long in the land. Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

The instruction that Paul gives to the churches in Colossae and Ephesus are identical teachings given in the Old Testament. Family is the first and essential structure that fulfills the covenant of God. These verses show specific instructions to specific groups of people that children are to obey their parents and that the parents are to discipline and instruct their children in the Lord. The instruction that the apostle Paul gives is much like the vocation of a family. Thielman argues that the apostle takes two approaches to issues in the family – the ethical approach and the spiritual approach.<sup>33</sup> Christians are challenged to transform the society by implementing the love of Christ. By doing this, the apostle challenges Christians to view the relationship of family members as similar to the relationship between Christ and the church. The vocation of children is to honor and obey their parents; and the vocation of parents is to teach the word of God.

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<sup>32</sup> Romans 8:16.

<sup>33</sup> Frank Thielman, *Ephesians*, BECNT (Grand Rapids, MI: Baker, 2010), 367-369.

In conclusion, the Bible stresses the importance of instructing children with the word of God. The life and worship of the patriarchs, the Sinai covenant, Psalms, the powerful message of Christ about children and the kingdom of God and the apostle Paul's message about family give a clear biblical perspective about teaching and instructing our children with the word of God. God who created men, women and children must be worshiped and glorified by them all, as the biblically derived purpose is described in the catechism, "To glorify him and enjoy him forever."

### **Theological Background**

Centuries have passed, and trends in society have changed but the theological aspect on worship has kept its value and meaning. What is worship? Worship is an image of triune God. Through worship, worshippers see the image of loving Father who sent only begotten son, Jesus and continues work in people's lives through the Holy Spirit. Humanity also sees the Creator through worshippers' lives. Psalm 19:1 says, "Heavens declare the glory of God, and the sky above proclaims his handiwork. As the creations of God ought to display the Creator, the life of worshipper must also display the triune God who created all things.

Dr. Martin Tel, the director of music at Princeton Theological Seminary said, "Worship is giving homage to God - homage to someone or something that is bigger than yourself. We are created and there is a creator. Worship is an orientation of

ourselves to one who is sovereign over us.<sup>34</sup> Webber notes, "Worship is the action that brings the Christ event into the experience of the community gathered in the name of Jesus."<sup>35</sup> Christian worship is a community that is gathered in the communion of Jesus Christ, who bring forth an orientation of lives to honor the Triune God who is the creator of all beings. The community is not limited to adults or grown-ups but it includes everyone who is called by God.

Christians can understand this theological definition through understanding the purpose of worship. There is an inseparable relationship between worshippers and God in the Christian community because through worship the worshippers can acknowledge the covenant of God. The theological perspective of the Old Testament worship was developed from the Exodus event. Webber expresses, "The event that shaped the entire religious life of Israel."<sup>36</sup> Israel's life and activities were engaged around the tabernacle that created space, rituals and ministry that is sacred to God and Israel.<sup>37</sup> And people remembered what God had covenanted, relived by experiencing the whole history of salvation again and again.

Therefore, Christian worship must be centered in the covenant of God. God has revealed his covenant through Jesus Christ, who died for the sins of many and gave life

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<sup>34</sup> Martin Tel, interview by author, Princeton, July 3, 2014.

<sup>35</sup> Robert E. Webber, *Worship Old & New* (Grand Rapids, MI: Zondervan, 1994), 67.

<sup>36</sup> Webber, *Worship*, 33.

<sup>37</sup> Webber, *Worship*, 33-34.

by resurrection. The Christian community must embrace the saving act of the triune God. The act of worship teaches who God is, who we are and involves all generations.

The center of the act of worship does not change in the New Testament time. The saving act of God was clearly enacted through Jesus Christ and the extension of the salvation history is climaxed through the death and the resurrection of Jesus Christ, not only to the Jews but to the Gentiles as well. However, mediums in worship had changed from the Old Testament time to the time after Jesus. The most significant medium in the Old Testament time can be found in the temple of God and how Israel worshipped God in the temple.

The temple defines that the place is specified for the manifestation of God for his people. The Hebrew word *hekal*, is used to express the most holy and sacred place. Haran notes that “This name arises from the concept of divine residence and expresses the intrinsic nature of the institution, which was primarily conceived as the god’s dwelling place.”<sup>38</sup> Therefore, there were significant differences between the temple of God and the residences of Israel. The divine temple had been equipped with furnishings and objects that symbolize God’s character and presence. The high priest entered into the temple and used these objects and furnishings to offer sacrifices to God. Yet homes and residences of Israel were furnished with different objects. Those objects were being used for daily activities and needs.

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<sup>38</sup> Menahem Haran, *Temples and Temple Service in Ancient Israel* (Winona Lake, IN: Eisenbrauns, 1985), 13.

However, theological mediums in worship in the New Testament time are seemingly very neutral and vague. Perhaps it is due to the exchange of space, rituals and ministry of old which were mainly orchestrated in the temple by priests with home-based, communion-centered and family-oriented ministry of new which serviced in homes by lay leaders - and especially after the destruction of the temple in 70 AD. Due to the exchange of mediums, worship in the first century had become non-centralized which brought both benefits and dangers to the church. It is best described in White's book,

We are free to use the best available means or variety of means, conventional and novel, to recover the memories of God's dealing with his people. But freedom always brings responsibility, and there are irresponsible acts that we are not free to commit. We are not free, for example, to substitute something else in place of the memories upon which the community's life together is based.<sup>39</sup>

Therefore, there are vast numbers of verses in the bible deal with the responsibility of equipping parents, leaders and churches for the worshiping community.

It is a difficult task but a must-do task for the church to equip families to worship God. The Korean-American immigrant church struggles with connecting worship in the church to a home -based family worship. The Korean-American immigrant church prepares for many hours to design Sunday worship. They hire music pastors; they have a worship team to design worship; and they train praise leaders in order to orchestrate the best worship they can give to God. However, the act of worship rarely happens at

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<sup>39</sup> James F. White, *Christian Worship In Tradition* (Nashville, TN: Parthenon, 1976), 15.

home where it is needed most. Family worship provides a continual reminder of the act of God upon his people, and it reinforces spiritual nurturing of their children.

Helopoulos states, "Worship is at the very center and core of what it means for us to be a Christian Family."<sup>40</sup> Christians had greater freedom to express their faith through various ways and in some ways more convenient than before. However, house-churches in New Testament times seemed to struggle to find the right direction. The majority of epistles deal with essential doctrines of faith – meaning that deceptive teachings had come into the community of God. Therefore the Apostles eagerly taught the sound doctrine of faith to the community of God.

The community was homes of Christian families. The following passages indicate that the epistles were sent to homes of Christian families: "Give my greetings to the brothers at Laodicea, and to Nympha and the church in her house."<sup>41</sup> "And Apphia our sister and Archippus our fellow soldier, and the church in your home."<sup>42</sup> "Greet also the church in their house. Greet my beloved Epanenetus, who was the first convert to Christ in Asia."<sup>43</sup> The gospel reaches out to an individual and the individual reaches out to another individual. And the individuals were family members who reached out to another family. Since Christian homes were the church in the first century church, it

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<sup>40</sup> Jason Helopoulos, *A Neglected Grace: Family Worship in the Christian Home* (Ross-Shire, UK: Christian Focus Publications, 2013), 26-27.

<sup>41</sup> Colossians 4:15.

<sup>42</sup> Philemon 2.

<sup>43</sup> Romans 16:5.

suggests that the hosts of the houses were leaders of the Christian community.<sup>44</sup> And furthermore, the Bible tells in 2 Timothy 1:5 and 3:14-15 that Timothy's life was influenced by his grandparent and parent from early age.

I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.<sup>45</sup>

But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scripture, which are able to make you wise for salvation through faith in Christ Jesus.<sup>46</sup>

Helopoulos argues that the head of the household is responsible to provide spiritual needs as well as material needs for those under his care according to 1 Timothy 5:8.<sup>47</sup> Therefore, it is the responsibility of parents, especially the father to teach and lead worship at home. Homes are the center place for the responsibility of instructing children through family worship at home brings many benefits. An essential starting point for the fundamental understanding of God is family. A family is responsible for setting the example especially the parent. Children learn from their parents' examples.

Hendricks expresses, "The time is right to talk about children and theology. There has never been a time in Western civilization when the human young have been so much in the spotlight. Today children are both seen and heard. They are studied,

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<sup>44</sup> Matthew Henry, *Gajung Yaebae Whyaebok Hara*[*Revival of Family Worship*], ed. and trans. Young Ja Lee (Seoul, Korea: Mission World Libraries, 1993), 30-31.

<sup>45</sup> 2 Timothy 1:5.

<sup>46</sup> 2 Timothy 3:14-15.

<sup>47</sup> Helopoulos, *Neglected Grace*, 38.

programmed, and exploited."<sup>48</sup> Hendricks discusses the four questions in his book - The question of reality, the question of value, the question of knowing, and the question of method.<sup>49</sup> These four questions are valid and significant questions that tell children about the cross. As a good question has a good answer, these four questions can be answered well with family worship at home.

### Family as the Image of the Kingdom of God

Family worship includes the word of God, spiritual songs, experience, joy and impression. This is what the apostle John in the book of Revelation saw. Susan White notes, "*When we enter into Christian worship, we enter into a different dimension of time and space, a cosmic dimension, where we can gradually attune ourselves with the ceaseless praises of the heavenly hosts.*"<sup>50</sup> It is a kind of ministry that includes parents with children like God the father with his churches. It is a Christian service for families to praise God's great majesty and glory. The Kingdom of God is not only manifested in the church on Sunday but in anyone's home. Any home can reflect the Kingdom of God.

When the home reflects the image of God, every member of the family looks toward the perfect structure - that is the Kingdom of God. The Kingdom is ruled by the king and the image of the kingdom is also ruled by the same king. Therefore, the home

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<sup>48</sup> William Hendricks, *A Theology for Children* (Nashville, TN: Broadman, 1980), 18.

<sup>49</sup> Hendricks, *Theology for Children*, 21-34

<sup>50</sup> Susan J. White, *Foundations of Christian Worship* (Louisville, KY: WJKP, 2006), 3.

which is ruled by the king is filled with the king's word, praises about the king, proclamation about the king and the presence of the king.

### Family Worship as a Ministry to Our Children

Children need an affirmation of the truth. The essential function of family worship is to reinforce the doctrine of the bible to children so that the truth can be taught to generation after generation. Society has changed and the term "truth" has changed throughout decades. The truth no longer has a sense of anything absolute today. As a result many people, even believers, fall into faulty ways of conceiving of the truth. "Truth means different things to different people." "There are many ways to truth." And, "what was truth ten years ago is not truth today." Therefore the bible is being forgotten from many young people. The bible has become an outdated book. Truth has to be restored in a family. In order to incorporate this, it has to be done at homes, not just on Sundays at church. Parents need to talk frequently about truth at homes and children need to be reminded frequently about truth at homes. Worship is not just about listening to sermon and singing, but it is holistic approach to knowing God.<sup>51</sup>

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<sup>51</sup> So Yong Kim, *Worship and Life* (Seoul, Korea: Korean Christian Literary Society, 1991), 134.

## Worship as Family Proclaiming the Life in Christ

The early church emerged from the background of Judaism and Greek and Roman Culture. The central place of Jewish worship was the temple and synagogue.<sup>52</sup> The early church did not have a splendid place for worship from its beginning. Their houses were humble places for worship. Therefore, the message of Christ was taught in homes by the parents and shared throughout the family.

One of the most fundamental features of family worship is to remember the Gospel of salvation and share it with family. The parents leading, teaching and helping their children to understand the reality and values of Christian life are essential parts of Christian living, as the second letter to Timothy 3:16 says.<sup>53</sup> However, the teaching of the Gospel does not end in homes. As Matthew's Gospel ends with the great commission of Jesus Christ, it is the primary duty of Christians to teach them to observe all that Jesus commanded.<sup>54</sup> The primary reason for this duty for Christians is mentioned in the book of Revelation.<sup>55</sup> Labberton expresses, "When worship is our response to the One who alone is worthy of it - Jesus Christ - then our lives are on their way to being turned inside out. Every dimension of self-centered living becomes

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<sup>52</sup> Lion T. Jones, *A Historical Approach to Evangelical Worship*, trans. Chang Bog Chong (Seoul, Korea: Korean Presbyterian Press, 1995), p.77

<sup>53</sup> "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness."

<sup>54</sup> Matthew 28:19-20.

<sup>55</sup> "And they sang a new song, saying, "worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation." Revelation 5:9.

endangered as we come to share God's self-giving heart. Worship exposes our cultural and even spiritual complacency toward a world of suffering and injustice."<sup>56</sup>

Christian Worship engages this purpose. Christian worship encourages believing families to bring the gospel to their society. Christian worship teaches families to live differently so that they can be good influences to the world. One of tasks of Christian worship is to establish a connection between worship and society. The family is the outreach arm to evangelism and discipleship. Voddie Baucham argues that family worship delivers an opportunity to share this special activity with other families.<sup>57</sup>

A family that worships together will be closer to God. God will honor and exalt the family that worships him. Family worship is not just an instrument to improve ministry to function more effectively, but it is the very nature of Christian life that began with the creation of mankind. A family is an image of the Kingdom of God. A family is the smallest unit that reflects the image of God's glory. Therefore, parents must instruct our children to honor and praise God for who he is and what he has done so that the worshipful life of Christians can reach out to others.

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<sup>56</sup> Mark Labberton, *The Dangerous Act of Worship* (Downers Grove, IL: IVP, 2007), 16.

<sup>57</sup> Baucham, *Family Driven Faith*, 145.

## CHAPTER 3

### LITERATURE REVIEW

#### **Introduction**

The previous chapter dealt with biblical and theological perspectives of family worship. This chapter considers its related literature to examine its content and practical applications. The review of literature in this paper leads to two research questions: (1) What factor in the ministry of the Korean-American immigrant church seems to cause hindrances to family worship at home? (2) What factor within the Korean-American immigrant Christian family seems to cause hindrances to family worship at home?

In order to have clear answers to these questions, first, the cultural understanding of the first and second-generations must be discussed; second, there will be discussions on hindrances regarding their church ministry and aspects of parents on family worship; third, there will be an evaluation on the research and books that can aid Korean-American immigrant Christian families to begin family worship at home.

#### **Cultural Settings of the Korean-American Immigrant Families**

The Korean-American immigrant church has a highly unique setting. As discussed in chapter one, the Korean-American immigrant church is in bilingual and

bicultural environments. Since 1960's, Korean immigrants have become one of the fastest growing ethnic groups in the United States.<sup>1</sup>

First Korean immigrants faced communication and cultural issues. The first-generation immigrants who came from a monolingual and monocultural country had to adapt to live a bilingual and bicultural lifestyle. Kenneth Choi states that the lifestyle of the first-generation had been cultivated by the Confucian ideals of hierarchy and paternalism.<sup>2</sup> This created conflict between the first generation and their children because the second generation was cultivated by Western ideals of democracy and independent thinking.<sup>3</sup> The clash of two generations caused by two different worldviews and cultures has been a prominent characteristic of Korean-American families. It is easy to see conflicts between parents and children brought on by language barriers. Most Korean American children who are born in the United States cannot speak their parents' language fluently, whereas most of the first generation Korean parents have difficulty speaking fluent English.

Another difference between first and second-generation Korean-American is caused by how highly they value on education. Sung Gyu Lee states, "Korean people focus on academic, intellectual achievement, and other achievements."<sup>4</sup> Many of them

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<sup>1</sup> Hyung-Chan Kim, *The Korean Diaspora* (Santa Barbara, CA: ABC-Clio, 1997), 53

<sup>2</sup> Kenneth P. Choi, "An Emotional Impact of the First-Generation Mindset on Second-Generation Korean-American Youths" (DMin thesis, Gordon-Conwell Theological Seminary, 2004), 8.

<sup>3</sup> Choi, "Emotional Impact," 8.

<sup>4</sup> Sung Gyu Lee, "A Church Growth Model in Korean-American Presbyterian Churches: With Special reference to The Messiah Presbyterian Church of Washington" (DMin thesis, Liberty Theological Seminary, 2009), 70.

have travelled to the United States for a better education and life. Due to this reason, parents are involved in every aspect of their children's lives.

Sung Gyu Lee's research states, "Korean parents show great pride in their children who study in prestigious universities or colleges. In Korea, people prize education highly and honor the scholar and make a classical education the principal prerequisite for civil service and social prestige."<sup>5</sup>

### **Hindrances: Church Ministry**

There are a number of difficulties that the Korean-American immigrant churches face today but quite a few of them are caused by the poor planning of their church ministry schedule. Many Korean-American churches believe and preach that family is the center of spiritual formation and the church is there to support it. However in reality, family worship seems to be almost impossible because there are so many different programs held in the church. In most Korean-American churches, parents and children are separated when those programs are offered in the church due to the language barrier.

Beeke in *Family Worship*, explains that having schedule conflicts is one of the hindrances against family worship.<sup>6</sup> Many Korean-American churches have a Wednesday service, Friday service and other programs on weekdays and weekends. It is

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<sup>5</sup> Lee, "Church Growth Model," 14-15.

<sup>6</sup> Joel R. Beeke, *Family Worship* (Grand Rapids, MI: Reformation Heritage Books, 2002), 36.

difficult to find regular time when all family members can be together and have family worship. This is a crucial conflict caused by church ministry. Beeke argues, “Family worship should be a non-negotiable event.”<sup>7</sup> Family worship is an event when children can learn the word of God from their parents.

Baucham in *Family Driven Faith*, explains why family worship must be scheduled and mandatory for every family member. Family worship must be a regular practice that family members can participate and learn about God.<sup>8</sup> Baucham also argues, “Contrary to popular belief, the home, not the church has been entrusted with the primary responsibility of teaching children the Bible.”<sup>9</sup> The church’s responsibility is to help family to nurture their children at home. However, many times, the Korean-American church takes away the responsibility that is given to the parents. Baucham stresses, “In our age of professionalism we tend to hire out virtually every parental responsibility.” He argues that the church has gone beyond seeking help to abdicate the parents’ responsibility.<sup>10</sup>

Greg Whitlock strongly argues that a child must receive basic Christian nurturing at home because “once-a-week exposure simply cannot compete with the daily experiences where personal formation is concerned.”<sup>11</sup> Whitlock’s concern is to

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<sup>7</sup> Beeke, *Family Worship*, 36.

<sup>8</sup> Voddie Baucham Jr. *Family Driven Faith* (Wheaton, IL: Crossway, 2007), 144.

<sup>9</sup> Baucham, *Family Driven Faith*, 95.

<sup>10</sup> Baucham, *Family Driven Faith*, 96.

<sup>11</sup> Greg Whitlock, “Laying Foundation For the Faith of Children: Implications for Family Ministry In A Postmodern Setting” (DMIN thesis, Gordon-Conwell Theological Seminary, 2006), 36.

understand the spiritual poverty of family. His research suggests that spiritual poverty was contributed when the church became the primary source for Christian training, not the home.<sup>12</sup> Whitlock's work helps the church to understand what is necessary for family ministry. The church's responsibility is not to take the role of parents but to support their roles. He states, "The child's initial understanding of God and how God relates to him/her arises out of the child's relationship with the parents."<sup>13</sup>

### **Hindrances: Aspects of Parents**

Helopoulos, in *A Neglected Grace*, states, "In an ideal world, fathers and husbands are leading their families in spiritual things. In creation, God ordained order and responsibility."<sup>14</sup> The Korean family looks up to their father. Fathers have great responsibilities. The Korean-American family understands the significant role of a father. They came to the United States as pathfinders. They are honored and appreciated by their families. But how about their spiritual leadership? Helopoulos' argument is that the leadership of the father must be reclaimed in homes. As the father leads his family, not just as a pathfinder in a new country, but also as a spiritual leader, it will orient the family to be faithful to God.<sup>15</sup>

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<sup>12</sup> Whitlock, "Laying Foundation," 34.

<sup>13</sup> Whitlock, "Laying Foundation," 27.

<sup>14</sup> Jason Helopoulos, *A Neglected Grace: Family Worship in the Christian Home* (Ross-Shire, UK: Christian Focus Publications Ltd, 2013), 37.

<sup>15</sup> Helopoulos, *Neglected Grace*, 48.

However, he also states that one of the greatest barriers to the starting of family worship in homes is how the father feels about leading worship for the family. The head of the house feels inadequate to lead family worship at home.<sup>16</sup> He explains with two reasons. First, the head of the house feels inadequate to lead family worship because his qualifications are lacking. Second, fathers are not comfortable praying before their families or teaching from the Bible.<sup>17</sup> He suggests that lack of qualification and the uncomfortable setting should not stop them from family worship. Many Korean fathers feel inadequate to lead family worship and be a spiritual leader for their children. Regardless of how inadequate they feel, it is a responsibility given to parents by God.

Joel R. Beeke also stresses the headship of fathers and the spiritual authority given to them by God. Fathers are accountable for the spiritual upbringing of the family. Fathers are given biblical examples of family worship. The author states that Godly parents' duty is to spiritually encourage their children so that they may be pillars in the future.<sup>18</sup> The responsibility of fathers is difficult and challenging, but the same time it is a joyful responsibility that God has given to the father. The parents are granted with the gift of children. And the church is given a responsibility to support parents to nurture children with the word of God.

The Donald S. Whitney's little volume, *Family Worship*, presents a compelling case for every Christian family to be aware of the importance of family worship. His

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<sup>16</sup> Helopoulos, *Neglected Grace*, 90.

<sup>17</sup> Helopoulos, *Neglected Grace*, 90-91.

<sup>18</sup> Beeke, *Family Worship*, 46.

study claims that family worship can amend the proper role of a family. Family worship is not a decorative accessory for church ministry; rather it has an essential role and position in spreading God's word. His argument focuses on recovering the biblical discipline and theological instruction of family worship at homes.

His research on family worship in church history gives awareness how Christians have valued family worship at home. This book provides biblical, theological and historical perspectives on family worship. One outstanding informative material that Whitney gives is when he explores briefly into the Westminster Confession of Faith and the Second London Confession of 1689 where the practice of family worship is described.<sup>19</sup> The publication, *The Directory for Family Worship*, in 1647 indicates how important it was to the church to emphasize family worship at home.

### **The Role of Church and Parents**

Whitney names other Christian leaders, like Horton Davies, Matthew Henry, Jonathan Edwards, Samuel Davies, J.W. Alexander, Charles Spurgeon, John G. Paton, Martyn Loyd-Jones, and John Piper who stressed and valued family worship. His book emphasizes the fact that family worship is not a new movement. Family worship is an essential element for a Christian family that honors God.

This book is very practical and applicable in two ways. He suggests practical instructions for a family that has unique and difficult situations such as: what if the

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<sup>19</sup> Donald S. Whitney, *Family Worship: In the Bible, In History & in Your Home* (Wheaton, IL: Crossway, 2006), 24-25.

father is not a Christian? What if there is no father at home? What if the children are very young? And what if there is a wide range of ages among the children? These questions are very applicable for the Pilgrim Church setting.

Although majority of parents are both Christians, the church cannot ignore for the single parent. Not only for Pilgrim Church but ministries for the single parent in the Korean Church in general is very limited. Recently, increasing numbers of Korean parents are getting divorced.<sup>20</sup> As a result, the Korean-American church needs to acknowledge their needs and provide appropriate ministry support for them. Therefore, Whitney's suggestion for helping the single parent can bring significant benefits for the single parent family.

One way to help worship in the single parent home in the Korean-American church is to develop and equip ministries for the *Kwon-Sa*. *Kwon-Sa* is a ministry title, meaning “exhorter,” and it only exists in the Korean Church. It is an honorary position like the elders since the conservative Korean church did not ordain women to be elders. *Kwon-Sas* have become the spiritual pillars of the Korean church.

They bring tremendous influence to others by providing spiritual care to the body of the church as well as providing emotional and mental support. The role of a *Kwon-Sa* can be very effective for the single parent family especially if the family has no

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<sup>20</sup> Won Moo Hurh, *The Korean Americans* (Westport, CT: Greenwood Press, 1998), 85-86.

father at home. *Kwon-Sas* can visit on a regular basis and conduct family worship and give spiritual support.<sup>21</sup>

Family worship in a large family is also a challenge. The church must consider the different range of ages among the children in a family. Pilgrim Church has developed wonderful ministries suitable for different age groups. However, family worship is worship when all family members come together and worship God. As Whitney argues, it can be done because throughout the history of the church, families have been larger and more diverse today.<sup>22</sup> As Whitney argues, worship can be a great time to exercise spiritual discipline and patience.<sup>23</sup> Family worship is not centered in effectiveness but in togetherness.

Family worship is not about how individuals can achieve their own goals and vision. Instead, family worship helps family members to transmit their faith to each other so that they can understand God's purpose for them as a family. Family worship is a medium that enables us to experience our unity with Christ. In order to provide a very practical solution, Whitney introduces three elements to family worship: read the Bible, pray, and sing.<sup>24</sup> Family worship does not need to be like Sunday service. The focus of family worship is to understand the importance of worship as a family.

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<sup>21</sup> Sharon Henderson Callahan, ed. *Religious Leadership: A Reference Handbook* (Thousand Oaks, CA: Sage Publications), 300.

<sup>22</sup> Whitney, *Family Worship*, 45.

<sup>23</sup> Whitney, *Family Worship*, 44.

<sup>24</sup> Whitney, *Family Worship*, 37.

In Korean contexts, simple and applicable family worship style is very important. This is due to some limitations in the Korean-American context. One of major reasons is a language barrier between the parents and the children. Whitney argues that the parents can also approach their children with catechisms during family worship. However, a question-and-answer approach to teaching biblical doctrine in the Korean-American setting becomes very challenging if the child is more fluent in English.

Therefore it is critical for the family to start family worship when the children are young so that the children can learn the scripture through the language of the parent before they go to school. The responsibility of parents is bold and direct. It is nothing less than to lead the children to God. When the children are young it is much more effective and easier to introduce God to them. Whitney states; "As much as possible, accommodate what you read and what you sing to their ages. At the very least, in these fast growing years you will begin to make lasting impression upon them about the habit and the value of family worship in your home."<sup>25</sup>

Beeke's book is more practical for the parents than Whitney's. It seems this book provides less biblical and historical perspectives on family worship but explores idealistic and practical approaches to family worship. The researcher feels that this book is adequate for parents who want to start family worship in their homes. Beeke gives some suggestions to help parents to lead family worship at home. Beeke's "how to" is very specific and gives readers the detailed picture of family worship. One of

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<sup>25</sup> Whitney, *Family Worship*, 45.

important aspect about family worship is how to prepare family worship as the parents.

Beeke stresses importance of careful planning of family worship as the parents.

Beeke's suggestions greatly help the spiritual development of the parents.

Before parents and church leaders seek out the spiritual development of the children, he emphasizes what the parents must do to bring Godly instruction to the children. His instruction is very precise. The mediums that Beeke suggests for family worship are the Bible and copies of *The Psalter*.<sup>26</sup> He does not discuss in detail but he argues that *The Psalter* is recommended because for the consistent support of faith development of the children through the scripture.<sup>27</sup>

However, there are some concerns in applying Beeke's argument in the Korean-American immigrant church. First, Beeke's approach to family worship is centered heavily on doctrinal precision. Due to this reason, there are some questionable issues that can be considered. His approach on family worship is related more toward Sunday school classes rather than family gathering worship. Although doctrinal precision and biblical teaching must be considered in all area of worship<sup>28</sup> – whether public or private, family worship should be accessible and enjoyable for all family members. Perhaps, the parents are well equipped are able to handle theological discussions or doctrinal debate but this emphasis could also bring a negative result to family worship. Typical first-generation Korean-American immigrants have a traditional way of thinking that the

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<sup>26</sup> Beeke, *Family Worship*, 17.

<sup>27</sup> Beeke, *Family Worship*, 19.

<sup>28</sup> Beeke, *Family Worship*, 27.

parent must teach what is right and wrong to their children. Therefore, a “discussion” will be a great challenge for the Korean-American family.

Another concern is the doctrinal differences in the Korean-American immigrant church. The context of the Korean-American immigrant church is somewhat different from the traditional American church. There are mixtures of different denominations in the church and as a result, there has been an absence of the doctrinal confession. The Korean immigrant church has members from Presbyterian, Baptist, Pentecostal, Methodist and many others. In order to emphasize doctrinal precision in family worship, the parents must also be familiar with it and the church must reinstate doctrinal confession to the congregation. Beeke’s emphasis on teaching catechisms may be inadequate for the parents who are not familiar with them unless the church reinforces denominational confession to the congregation.

Another argument that might be considered is finding a regular time for worship. The Korean-American immigrant parents who live in big cities have a busy lifestyle to schedule family worship. It is not children who do not have regular time but the parents who can barely manage their time to meet with the children for family worship. Many Korean-American immigrant families struggle with this issue. Beeke argues that family worship should be a non-negotiable event. Business, hobbies, sports, and school activities are secondary to family worship.<sup>29</sup>

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<sup>29</sup> Beeke, *Family Worship*, 36.

What if a night shift is only work the father can find? What if the mother has to go to work as soon as father comes home? These are some of the challenges that the Korean-American immigrant church tries to overcome. Families in the church where the researcher is conducting this study have various living standards.

The level of wealth influences each family differently. Some families can meet everyday for family worship and some families cannot. Meeting everyday and scheduling regular time for family worship might be very difficult for some families. The issue is not about how often each family can meet for family worship but how each family worship God in life. Perhaps those families who are in difficult situations can share their devotional thoughts via text messages so that they can share their thoughts and prayers although all family members are not gathered around the table. Helopoulos' book is very educating.

This book makes the case for why the church and parents need family worship and how they can begin family worship at home. Helopoulos does not only center on the theological and biblical responsibility of the parents to lead family worship at home, but he takes it further to explore some of the spiritual benefits of family worship. He introduces three spheres of worship life: Secret Worship, Corporate Worship, and Family Worship.<sup>30</sup> He explains,

They are all important for our life in Christ. They each bear a necessary weight, and they all inform one another. When my secret worship is lacking or even non-existent, then my worship in the corporate community and family will be affected. When my attendance at corporate worship is sparse, then my secret worship and family worship will suffer as well. These three spheres of worship

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<sup>30</sup> Helopoulos, *Neglected Grace*, 22-28.

are related, informed, and encouraged by one another, because in each I am meeting with the Lord and benefiting from His grace.... As I worship God with my family, my affection and love for the Lord increases, which encourages my secret and corporate worship. They all inform one another. If I am starving in one area, then as I function in the other spheres I will find that I am malnourished there as well.<sup>31</sup>

He emphasizes that family worship, as one of three spheres, cannot be compromised.

Family worship is a gift of God that flourishes the family and other areas of life.<sup>32</sup>

Helopoulos' book is a great start for families who are seeking for family worship.

What he argues is not heavy or burdening but a simple start-up tool kit that any family can consider applying. And this book offers helpful insights on the subject of family worship for families who have young children. He makes clear that what family worship is, and he suggests progression changes in family worship.

He states, "Just start by reading a small portion of Scripture, praying a short prayer, and singing a song. As everyone in the family grows in worshiping together, there will be the ability and desire to make it fuller."<sup>33</sup> Indeed one of many mistakes that parents who start family worship is to aim for the perfect picture of family worship. If any family starts off family worship with the bar set extremely high, there is a higher chance for a failure.<sup>34</sup> The expectation of family worship is not about creating perfect worship for a family but growing together as a family. Worship was never meant to be

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<sup>31</sup> Helopoulos, *Neglected Grace*, 27

<sup>32</sup> Helopoulos, *Neglected Grace*, 28.

<sup>33</sup> Helopoulos, *Neglected Grace*, 84.

<sup>34</sup> Reggie Joiner and Carey Nieuwhof, *Parenting Beyond Your Capacity* (Colorado Springs, CO: David C. Cook), 28.

used for making families happy or unifying family members. Worship is a gesture of the heart of an individual or community that acknowledges the creator of the universe.

Helopoulos suggests a couple of sample worship structures that can be a great start for the Korean-American immigrant church. One of the samples has very simple structure that any beginner can use to start family worship – Read, sing, memorization and prayer. As he suggests, it is good to read a chapter per day and have a catch-up day for Sunday.

This format can be effective if the family wants to read the whole Bible together. He also adds catechism memorization in the end but it might be inadequate for the starter.<sup>35</sup> Helopoulos also suggests some basic questions to ask different age group children: What person or people did we read about? What did the person or people do? What did God do?<sup>36</sup> Simple questions like these can craft children's thoughts so that they can learn and understand the Scripture. Children ask many questions because they are curious about many things. The transition of their faith development will occur when those questions are being asked or answered. No one has more potential to influence children than the parents. The parent's role is to love and lead the children to deepen their relationship with God.

Baucham's *Family Driven Faith* provides a challenge to the Christian family who strive for restoring God's word in the home. Baucham's theology of family worship is

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<sup>35</sup> Helopoulos, *Neglected Grace*, 111.

<sup>36</sup> Helopoulos, *Neglected Grace*, 115-119.

profound and strong in biblical teaching. Baucham provides an awareness of what the Christian family is facing in this society. This book equips parents and churches with both biblical and theological aspects so that family and church understand what must be taught and exercised at home. This book is not for a novice, not in a sense of understanding the content but in relevantly applying the content to the setting where the parents are. Baucham says,

Family driven faith is about more than just being a better parent. This is a complete lifestyle and worldview overhaul. If we believe that God calls us to worship Him without rivals, build our homes on a foundation of biblical love, adopt a biblical worldview, teach the Word in our homes, mark our homes as God's territory, and keep our prosperity in check, then we must also believe that God intends for the church to aid and not hinder families in this process.<sup>37</sup>

Baucham stresses the importance of complete changes in lifestyle. Family worship is not about being a better father or mother. It requires more than partial dedication that involves minimum time, effort and interest. Family worship requires complete dedication and change. The parent must press on in changing their lifestyle and worldview according to biblical perspectives so that their homes can reflect God's glory.

Baucham's book educates not only the parents but the church as well. This book provides reasons, purpose and strategic approaches for churches to equip healthy families. One of the great questions that Baucham raises is, "Is the church ready for family driven faith?" This question motivates the church to see what church is and what church needs to do. Baucham's questions point out essential issues that large churches have been struggling with. Many large churches have adopted the concept of bringing

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<sup>37</sup> Baucham, *Family Driven Faith*, 171.

in professionals for their education ministries to equip the children. However, Baucham argues that the reason that the church faces many fallout rates of young people in the church is because the church established systems designed to meet the wrong needs and attack the wrong problems.<sup>38</sup>

The Korean-American church has been struggling with same issues that Baucham mentions in his book. As Baucham argued the issues do not lie in church education programs but how church leaders view education ministries in the church. The breakdown of education ministries into age groups and hiring well trained ministry directors and pastors might have been a short term solution but the Korean-American church have not considered the fact that the approach is not the solution for building spiritually healthy families.

Baucham's approach is different but valid. It is not traditional but revolutionary. He calls it, *A Radical Departure from the Norm*. Can the Korean-American church attempt to do what Baucham is suggesting? Can the Korean-American church attempt to have no systematic segregation in any program in the church? Can family worship together? Can the church change its view on family ministry something more than just as one of programs? These are the questions that the leaders of the Korean-American church must consider for building healthier churches.

The book, *Parenting Beyond Your Capacity* by Joiner and Neiuwhof is not about family worship. However and more importantly, it is about family and how to connect

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<sup>38</sup> Baucham, *Neglected Grace*, 178.

yourself to your family in order to worship God rightly. This book helps reconstruct the minds of people who are thinking about family worship. At the same time, it awakens the church to understand the value of parenting. The most intriguing message that this book delivers to the readers is that it pinpoints issues that the church has not sought out.

According to Joiner and Nieuwhof, the church has been aiming at the wrong target. If one has a different target, direction and methods of getting the target are completely different. The authors of this book argue that the church needs to understand the purpose of family and how parents can lead the family to a worshipful life by resetting the target.

They suggest that the most significant role of parents is to understand differences between the Better Picture approach and the Bigger Story approach, and transform ways of thinking. The Better Picture approach is to conform every family to the picture of what family should be; and the Bigger Story approach is to see every family as a potential platform for God to demonstrate his story of redemption and restoration.<sup>39</sup>

The family ministries that the church is focusing today are focused on the Better Picture approach. There are number of reasons for taking this approach. First, this approach is easier. Having the Bigger Story approach takes patience and life-long journey because it is focused on transformation of families. Many Korean-American

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<sup>39</sup> Joiner and Nieuwhof, *Parenting Beyond Your Capacity*, 47.

churches do not have resources to work on families. Although many Korean-American immigrant churches worry about the future of next generations, their priority is set on the things that they can observe and produce now. The Better Picture approach requires less work and time. The only things that the church needs to provide is what a family should look like and educate them to be like that.

Second, the Better Picture approach fits the Korean-American church perfectly because many Koreans are used to that system. The first generation Koreans were raised in the system, the system that effectively educates people to be what society wants. The system promotes “better” as always best. Better approach sounds innovative and successful.

The Korean-American church has adopted this approach and created ministries around the system. This approach can create better programs and events that can also produce successful results in numbers like how many families attend family programs, and how many children memorize scripture passages. However, the authors argue, “the bible does not give us an ideal picture of the family, but it does suggest that every father, mother, and child has a unique role in portraying God’s love to one another. The significant role of family worship is to transform a family.”<sup>40</sup>

Third, even if the church understands the importance of having the Bigger Story approach, many churches tend to stay on familiar ground. The book states, “rhythm

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<sup>40</sup> Joiner and Nieuwhof, *Parenting Beyond Your Capacity*, 49.

and structure determine more than we think.”<sup>41</sup> The patterns of family life and church ministries are programmed around this rhythm.<sup>42</sup> It can be a tremendous challenge for the Korean-American church to shift from the Better Picture approach to the Bigger Story approach because it requires radical changes in the pattern of ministries and family life. Family ministry – especially family worship, is not one of familiar ground for the Korean-American church. Although many Korean-American churches emphasize the importance of family worship, it is a great challenge for them because family worship is not familiar to them.

Family worship is building the Bigger Story. The Korean-American immigrant church has struggled to understand the differences between the Better Picture Approach and the Bigger Story Approach. The Korean-American church must consider the necessity of understanding these two approaches and facilitate the Bigger Story approach in family ministry. It is a difficult task but a must-do task for the church because it brings the biblical sense of what family is about.

This review of literature identifies clearly that family worship is a difficult task but a necessary responsibility of the church and parents. After reviewing this literature, the researcher can make the following points in the theoretical consideration of family worship in the Korean-American immigrant church. The Korean-American immigrant church need to recognize that family worship is not building a perfect community but a

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<sup>41</sup> Joiner and Nieuwhof, *Parenting Beyond Your Capacity*, 121.

<sup>42</sup> Joiner and Nieuwhof, *Parenting Beyond Your Capacity*, 121.

healthier community that is relational, emotional and spiritual. The church must understand its role – what the church can do and what parents should do. The church needs to cultivate and nurture parents to teach the Word of God at home. Parents must also respond to the calling of God as spiritual leaders at home. A duty of spiritual formation of children is given to the parents. Many parents think that it is an expertized task, but it is a divine gift to the parents. The literatures reviewed for this research all agree that family worship is not another program but it is a life-changing spiritual formation for the family. Indeed the researcher is convinced that the discussion of these writings has clarified the importance of family worship at home.

## CHAPTER FOUR

### PROJECT DESIGN

This chapter explains the methods that were employed to design the research project. The nature of this project is to understand a Christian family's value on family worship and to guide young families with helpful worship tools that parents can use to lead worship at home.

Two types of research methods were used for the project: survey research and program evaluation on the focus groups. A survey was given to the researcher's parish group, which comprised of over 200 congregation members. The survey question was very simple: "Do you have family worship at home?" This survey has provided a general idea about church family's value on family worship. Amongst the researcher's parish group, a focus group was formed. The focus group of the project consists of 12 families who have children from two to six years old from the researcher's church.

The reason for their selection as the sample group is due to the specialty of the church's family worship program. Half of the focus group is made up of Christian families who have exercised some form of family worship at home on a regular basis. The other half consists of Christian families who have never exercised any form of family worship at home. The purpose of the focus group is to analyze how the family worship program that the researcher is developing can help young families to worship more effectively. And with the results, the church can design and develop efficient methods of training families.

## **Recruitment**

Three steps were taken to recruit participants. First, recruiting announcements<sup>1</sup> were given to the researcher's group – parish group 1, during the parish leader's meetings and the parish group meetings. The researcher's church had eight parish groups and they had a monthly parish worship gathering every third Sunday after service. During this process, a questionnaire was given to the researcher's parish members (Appendix A). After reviewing the questionnaires submitted by the applicants, another step, selecting a focus group was taken. This process took about two weeks.<sup>2</sup> The general eligibility requirements were: first, their eagerness to participate in this project while holding at least two years of church membership; second, the family must have children between 2 to 12 years old; and third, one half of the group would be made with families who practice family worship at home while the other half would have no experience in family worship. The last step was to inform the participants that they were accepted for the project through phone calls and emails.

The researcher carefully oversaw the recruitment of participants who were Korean-speaking families who have children between two and twelve years old from Pilgrim Church. Among the 12 families, half of the target group was made up of Christian families who have exercised some form of family worship at home on a regular basis in the past or had been practicing. The other half consisted of Christian families

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<sup>1</sup>January 20, 2013.

<sup>2</sup> From January 20 to February 2, 2013.

who have never exercised any form of family worship at home. The reason for the selection of these two groups is to evaluate and develop effective tools for family worship in the church. The researcher believes that these two groups must be studied and evaluated in order to develop a more effective worship design and tools for family worship.

In such a large congregation, 12 families may seem too small. However, the main reason that this research is performed on a small scale is that the researcher believes small-scale research can be more effective to evaluate changes and development of family worship in families. Participation was confined to families who have a child or children between two and twelve years old, and church members who have been attending the church more than a period of two years.

The reasons for the qualifications are first; to enhance a significant role of worship in families with children. As the researcher discussed in the previous chapters, one of the struggles that the Korean-American church has been facing is revitalizing families so that the next generation can grow spiritually. In order to empower the next generation together with the current generation, the church must act quickly to establish spiritual bonds between parents and children. The younger the children are and the earlier family worship is started, will lead to a better produced result. David Staal, the author of *Leading Kids to Jesus* mentions George Barna's studies on the probability that people of various ages will ask Jesus to be their savior. The results show

that children five through twelve years old have greater chance to accept Jesus as their savior.<sup>3</sup>

Second, a minimum of two years of membership is required because of the consistency of attendance is vital to this project. The participants are asked to implement their thoughts and ideas as the project progress. This project has a yearlong education process, and its educational procedures, pre-test, and post-test, require dedicated and consistent participations. The researcher carefully described the procedure to the families. The progress evaluation was collected during the monthly meeting.

### **Formatting the Questionnaire**

This content is designed to allow the participants to express their opinions on revising the current understanding of family worship. The questionnaire (Appendix B) consists of 15 questions and the result will be discussed in chapter five. The nature of the questionnaire is to understand the target group's personal, social and spiritual setting. The survey was offered in Korean because the primary language of all who were invited to this project was Korean.

The first four questions disclose their family social setting. It is important to ask what the participant's primary language is because it will determine what language the family worship will be practiced at home. The primary language spoken in this

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<sup>3</sup> David Staal, *Leading Kids to Jesus* (Grand Rapids, MI: Zondervan, 2005), 19.

researcher's church is Korean until the age of six and it is bi-lingual from grades one through five. The primary language above middle school is English. In the Korean-American family, the primary languages of the parents play a very important role.

The second question asks who takes the spiritual leadership role in the family. This question provokes a significant goal of this project. In the Korean-American family setting, mothers take very important roles in the family and the church, and the research project is conducted in is no exception.

The researcher's parish group is comprised of 60% of active members of adult females<sup>4</sup> and a majority of adult females take spiritual leadership roles in the family.

The researcher's intention is to develop tools for family worship in order to involve more fathers to take on the spiritual leadership in the family.

The age of the participants' children and the number of children are important factors. Most of the participants who are between the ages 30 to 35 have younger children. The younger the children are, the more effort needs to be put in so that the children can enjoy family worship. Most parents who are between the ages 35 to 45 seem to have a productive family worship because their children can participate in family worship by praying, reading and singing together with their parents. The number of children in a family is also an important factor. It is more efficient to lead family worship for smaller families especially if the age gaps between children do not differ much. Most families in the focus group have less than three children.

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<sup>4</sup> 128 female adults and 84 male adults in parish group 1.

Question 5 asks, "How long have you been a Christian?" This question will be used to evaluate participants if the number of years being a Christian creates any helpful influence to a family, or creates hindrances for a family to start family worship.

Question 6 asks for the participant's office in the church. Basically there are six different offices – member, active member, temporal deacon, ordained deacon, and ordained elder, and kwan-sa in Pilgrim Church; *Member* means a person who has not received baptism or confirmation but has registered to attend the church regularly; *Active Member* means a person who is baptized/confirmed, and can actively participate in ministries; The office of *Temporal Deacon* is given to a person who has been appointed by the church to serve for one year. The office of *Temporal Deacon* can be renewed every year if the person desires to serve more; *Ordained Deacon* is an office ordained by the church as well as the *Ordained Elder*; the office of *Kwan-sa* is given to females in Korean Presbyterian churches, who provide spiritual support for the church – but the office of *Kwan-sa* is also given to males in Korean Methodist churches. Titles or offices in church serve very important roles in Korean-American churches.

From questions 7 asks, "I know the importance of family worship." Question 8 asks, "I am practicing family worship at home." And question 11 asks, "An education program is necessary to start family worship at home." The responses to the questions are either "Very Well/Absolutely needed," "A little/Needed a little," "Not well at all/I don't know," and "Not at all/Not needed at all." These are important questions to understand the value of family worship in each family. These questions are given to determine how familiar parents are with family worship. These questions also

determine if the family is or is not engaged in family worship and how often the family practices family worship at home. Question 11 is an important question to understand if any parents view family worship as teaching sessions. Question 9 asks, “How often do you have family worship at home?” It is in regard to families who practice worship in homes, and how often each family has family worship at home. Question 10 asks, “I have read books about family worship/attended seminars on family worship.” This question is given to parents if they are aware of what family worship is, and also if their approach to family worship is similar to what the researcher is planning to achieve. The response to question 10 is to be given in “Yes”, or “No”, and short answers must be included if said, “yes.”

Question 12 asks, “If your family does not practice family worship at home, what are the reasons?” Question 13 asks, “If your family is practicing family worship at home, what are the tools that you use for family worship?” Question 14 asks, “What are the difficulties in family worship?” And question 15 asks, “What is the core value of family worship?” From question 12 to 15, the responses are to be made in short sentences or words that can express personal opinions. These questions deal with difficulties and challenges of conducting family worship at home. It also asks the question of what tools the parents are using in order to conduct family worship. The reason for asking this is to understand diverse methods and propriety of tools that the parents are using so that the researcher can evaluate the purpose and intention of the parents. The last question asks about the comprehension of the value in family worship.

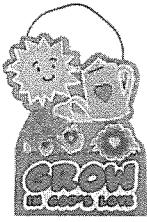
The understanding of core value in family worship constructs the philosophy and theology of family function.

### **Educational Content**

The educational program of this project was composed of two parts - instructional sessions and family worship seminars. The instructional sessions consisted of 12 weeks. Each session took about half an hour on the third week of every Wednesday each month. The instructional period was from January to December in 2013. The training time was usually on Wednesdays at 9 o'clock in the evening right after Wednesday night worship, as this appeared to be the most convenient time for participants because the church also had leadership training sessions on Wednesdays. On other occasions, instructions were given on Sunday after the main worship service. The instructional session was designed to be very simple to follow to avoid strict regulation and/or restriction during training. The instruction could also be given via phone, email or other communication methods if the participants did not attend the meeting. However, the reason that 12 weeks of instructional sessions were required was due to the design of the family worship program at church, which comprised of a one-year family worship schedule. The one-year worship had 12 different monthly worship themes (See Appendix C).

Instructional handouts were distributed and a ten minute demonstration were given to the parents in order to lead the family worship at homes. The handouts contained materials such as, the main passage of each theme, a brief message, songs

and prayer lists, and they are to be used during family worship. For families that have younger children, crafts and drawing materials were also provided along with the handouts to enhance the effectiveness of worship at home. The handouts were short and brief, but also repetitive so that younger children under the age of four can enjoy family worship.

 **Worship Theme in June**  
"Worship God through natures that God created"

Week 1: (Psalm 8) "Grow in God's love"  
Read the passage to your child or read it together

\* Children Under 4 – Use the craft provided as you share the message  
(Picture on the Left)

- Place the grass and flower stickers on the background then put the watering can.
- Place the words on the bottom

Key Words: "Grow"

Message:  
God revealed himself through the creation he created. And he created the universe to show how much he loves us. When we look at flowers we must see the beauty of God. When we look at mountains we see the strength of God. When we look at the Sun, we feel the warmth of God. That is who God is. But the nature of Sin is ugly. It destroys the beauty of nature that God created. Ultimately God sent His Son to us to save us from death. Only through Jesus everything can become beautiful. As we grow we grow in the beauty and strength of God. Therefore there are two things that we can do to reflect this message:

1. We read the word of God, pray and sing praises everyday so that we can grow in God's love
2. We help the nature to grow beautifully – discuss with your children what they can do (pick up trash on the street/classrooms and etc)

Prayer (Write your own prayer topics here)

Figure 1. An Example of Instructional Handout for Children

Figure 1 was one of family worship handouts. Monthly worship theme in June 2013 was “Worshipping God through the Nature that God Created” because Pilgrim church - the researcher’s parish, focused on caring for nature in the month of June. The handouts were in Korean but introduced some key words in English. Parents who have younger children delivered the message with craft materials so that children could pay more attention during family worship. Children who are older can interact more freely with their parents. They can still use the craft materials but parents were encouraged to ask questions about the passage, what to pray about and how they can apply given passages to their daily lives.

Each week in June had different passages to go along with the central theme of June. The first week was Psalm 8, “Grow in God’s love.” The second week was Genesis 1 “How did God create?” The third week was Romans 8:18-30, “Creation longs for restoration.” The Fourth week was Psalm 19, “A Perfect Word.” And the fifth week was John 15:5-8 “Grow in Christ.” The same structure follows each month with different themes in this research.

Children who are older than four can understand basic Korean and English therefore the researcher introduced weekly key words to engage interaction between parents and children. For example, one of key words for the month of June was “Grow” and children interacted around this word. Parents were asked to engage a conversation with the key word, “Grow.” They were asked what other words or things were related to the word, “Grow.” A few examples of responses from children were, “Rain,” “Feed,” “Sun,” “Water,” and etc. These words can build up into the main idea and help children

understand the passage more effectively. Many parents found this very effective and fun. It was very practical to approach toward main points by building up ideas around key words. As it was expected, parents expressed that they had been frustrated teaching Bible stories to their children but the key word approach proved to be fun and engaging, allowing them to help their children to understand the teachings of the Bible more effectively.

The researcher believes that the core value of family worship is not about learning what's in the Bible, but what it means to live with it. The weekly family worship is designed for Children that the message can be easily applied to their lives. The most important element in the instructional handouts was to keep it simple and easy to follow through so that children can enjoy family worship.

The handout materials were designed to use once a week. Therefore family worship day had to be consistent. Families were instructed to have family worship on the same day of each week preferably Mondays so that family members can interact, discuss and share their thoughts throughout a week. However, it was not required to have family worship on Mondays but they were instructed to have seven days in between each family worship gatherings.

Family worship seminars were held three times – March 9, April 6, and November 23 in 2013. First two seminars were arranged for the focus group and were held in the beginning of the project. The last seminar was open to general audiences as well as the focus group and was held at the end of the project. The educational goals of the seminars were the same as the instructional sessions, however the seminars

provided more defined instructions. They were first, to improve the parents' understanding of family worship at home. Second, to increase the role of parents, especially fathers, in family worship so that the next generation could be equipped to live with the word of God. Third, to help the next generation gain a proper understanding of a Godly family through building a family worship network in the church.

To improve the understanding for family worship at home, each session guided the participants to capture the brief biblical, historical and theological importance of family worship. The biblical references, such as the researcher discussed in Chapter 2, point out that parents are the primary teachers of the Bible. The references in Genesis 26:25; the Sinai covenant in Deuteronomy; songs about telling the coming generation in Psalm 78, 127 and 128; and the New Testament passages indicate that family is the first and essential structure that fulfills the covenant of God.

The seminars also helped the parents increase their understanding of the father's roles in a family so that the participating parents could broaden their view of biblical parenting. The Bible makes it very clear that passing on God's Word is an essential role of the head of the household. In the Korean-American family the image of fathers conflicts with the father's image in the Scripture. Generally, fathers are absent from nurturing environment in homes in the Korean-American setting. The seminars were designed to help fathers to see the biblical mandate of fatherhood and lead them to the starting point for providing spiritual needs for their families. Family worship does

not require radical change. Families require a change in their perspectives on worship in the family setting.

One of the ultimate reasons for conducting these seminars especially the third seminar, was to build a network of families for family worship. First two seminars were designed specifically for the focus group, however the last seminar was intended for general audiences like Sunday school teachers and young parents. The last seminar was significant for the project because it was necessary to assist young families to value family worship. The researcher believes that the attempt to conjoin general audiences and the focus group can create a family worship network that can involve more parents to realize the importance of family worship.

To accomplish this, the researcher had to set up one meeting with the focus group in between the second and the last seminars to discuss process and results of the project.<sup>5</sup> The focus group parents would share their experience and changes that occurred in their families in order to motivate others to start family worship at home. Family worship is not a program but a life changing experience. Homes are the center place for this change. When the home reflects the image of God, every member looks toward the Kingdom of God. When these changes occur in homes, they will impact the church.

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<sup>5</sup> This meeting was held on October 12, 2013.

## **Educational Method**

The educational method of this project involves group teachings, which is conducive to educational intensity and effectiveness. The duration of each session is two hours and held three times a year – two sessions in the beginning of year and the last one in the end of year. However, parents and Sunday school teachers other than the focus group were also invited to the last seminar. The reason for opening the last seminar for non-participants is to produce awareness to the church congregation and motivate families to start family worship in the homes.

The first two seminars were confined to the parents of the focus group and the first seminar was focused on the biblical perspective of family worship. The first forty minutes were allocated for a lecture based on the biblical perspective of family worship and then the last fifteen minutes given to discussion. During the first meeting on March 9, the parents exchanged their views of what they had just learned. It was very interesting to observe the interactions between parents who never exercised family worship at their homes share many opinions and thoughts about family worship at homes. One parent said that he did not consider raising children spiritually was a parent's responsibility. Many fathers also felt inadequate for them to lead family worship at home because they felt that they were not ready for it.

This was followed by a second lecture on biblical perspective on family worship, also lasting forty minutes. After the second lecture, it started to show clearly that a significant number of families were very dependent on the church. Most parents expressed that Sunday school was the primary source of children's spiritual growth, not

at home. One of the parents, who was a Sunday school teacher expressed that she felt she was not adequate for teaching children for the reason that she was not able to provide all the help she could give. She also expressed the frustration that Sunday school teachers have to deal with children's morals, ethical values as well as spiritual teachings.

The education in the second seminar on April 6, focused on theological perspectives on parenting. During the second seminar, the questions raised during the first seminar were also brought up. One of main questions was, "What is the role of parents? And what is the role of church?" Theological perspectives on family worship provided helpful insight about the relationship of family and church and how they can support each other. It was stressed that parents are the primary source of children's spiritual growth and church's responsibility is to support parents to fulfill that mission. The researcher's main intention was to involve fathers actively which can create biblical fatherhood in families and it will also help building the spiritual leadership in a family.

The second seminar was very productive in many ways. First, it helped parents to reconstruct their views on Christian education. The focus group acknowledged that Christian education happens primarily at home. Second, the focus group recaptured the meaning of church. All Christians who are called, are the church, not just organizations or buildings. When Christians realize what church truly means, they start to live like one. It was an awakening moment for the group to realize who they were. One person noted that he had never thought that he himself was a church. Third, It provided a great opportunity for fathers to share their difficulties and contribute their plans and

designs for family worship. Fathers from the focus group started to engage more. They shared the difficulties of making times for family worship due to their work. Some expressed that they felt uneducated to teach the Bible. Some parents stated that there were too many programs already in the church that they did not have enough time to get together as a family. However, they started to see the importance of family worship and engaged actively to contribute their ideas.

The third seminar on November 23 was open to non-focus group audiences, Sunday school teachers as well as the focus group. The seminar had seating for approximately 40 people. These people were divided into five groups and each table had one couple or a parent from the focus group. The researcher selected six group leaders from the focus group and the rest helped out for necessary support such as, setting up tables, giving out name tags, preparing snacks and etc. Their goal was to influence other families by sharing their stories and experiences, and renew families through family worship. Having at least one focus group parent in each group promoted active discussions and provided excellent insight about the project and why family worship is important. The selected group leaders organized group discussions to manage balanced participation and helped discussions to stay on topic. When important issues or questions were raised, the group leaders brought those questions to the researcher in order to discuss with the whole group.

There were two parts in the seminar. The first part was an education period to recapture the lectures, which was done during the previous seminars with the focus

group. The seminar began with a question, "Why is family worship so important?" To answer the question, the researcher utilized the materials from previous seminars. Group discussions took place occasionally as the participants raised questions. One parent said that the church should provide simpler tools for parents to use. She raised a valid argument that many Korean-American churches use materials from non-Korean Christian publishers, which make parents spend extensive time studying the material in order to teach their children. There was a need of help to translate the material into Korean as well.

Many parents agreed to the fact that it was a parent's responsibility for nurturing children in God's Word. However, many still felt that church should take greater part in the spiritual growth of their children. One parent said, "What will children's pastors do if we take their jobs?" Another parent expressed his thoughts that church should be the main source of spiritual teachings and parents should support what church is doing.

The seminar had positive feedbacks as well. The most positive feedback was from Sunday school teachers. Many parents who taught in Sunday school expressed that they were very encouraged by the project. They were heavily burdened by the fact that they had been taking too much responsibility. They also shared that one or two days at church cannot bring much change to children. They suggested that more parents should get involved in teaching God's Word to their children at home.

Discussions and arguments narrowed down to an important question. "What are we trying to communicate with children?" The answer was clear. Family worship

establishes the simple truth that the triune God – the Father, the Son and the Holy Spirit, is the Lord of our lives. Many parents expressed their anticipation that family worship might help their children become good Christians or perhaps bind their families stronger. However, the essence of family worship is contained in the acknowledgement of the simple truth that God is the Lord of their lives.

The second part of seminar was to present the yearlong research process and testimonial times from the focus group members. The research process presentation took about fifteen minutes. The researcher explained the reason why this research was started, how the focus group was selected, and explained pre-test and post-test results. After this, four individuals who volunteered from the focus group shared their testimonies, which included evaluation of the project and compared changes that occurred during the process of family worship.<sup>6</sup>

### **Measuring Method**

A pre-test and a post-test were used as the measuring method in this project. The pre-test began with a questionnaire (Appendix C), which had fifteen questions during the time of recruitment. This pre-test was used to select the focus group.

The post-test was performed after completion of the third seminar (Appendix D). Its purpose was to analyze and examine the two group's<sup>7</sup> view on family worship and

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<sup>6</sup> The evaluations of the focus group will be presented in chapter five.

<sup>7</sup> Half of group (six families) had been practicing family worship at home before joining the project, and the other half (six families) never practiced family worship at home.

evaluate the process and design of family worship for the participants. The post-test had thirteen questions. The first two questions were also in the pre-test but the researcher put these questions in to observe variations that may have occurred before and after the program.

Questions 3, 4 and 5 dealt with biblical and theological perspectives on family worship. Question 3 asks, "What is the core value of family worship?" Question 4 asks, "Do you consider that nurturing your child in God's Word an important priority?" Question 5 asks, "What do you believe are some reasons for parents to responsibly teach the Bible?"

After completing the seminars, the participants were able to define the value of family worship more explicitly. Exact wordings of the answers were slightly different in Korean but 6 out of 12 families answered that the core value of family worship reside in acknowledging the Creator; three families answered that obedience to the Word of God is the core value of family worship; two said it is helping spiritual growth; and one family said, "We are made to worship God."

Every family said that nurturing your child in God's Word is the top priority. However, two families added, "It is an important priority because we want our children to be leaders who will make an impact in the world."

For question five, 10 out of 12 answered that it is a mandate that God has given to parents through Scripture. Two families answered, "God had entrusted our children to us." Some families listed more answers but these two answers were the top answers.

Basically, the researcher learned that the yearlong sessions and seminars educated the focus group parents to draw their theological perspective to a similar conclusion.

Question 6, “Do you feel confident enough to teach the Bible to your children?” covered how monthly instructional sessions helped the parents lead family worship. Yet, the researcher realized that the majority of the focus group families still felt unconfident if no instructional tools were provided for them. Three families out of 12 answered that they were confident about teaching the Bible to their children; four families said “not sure”; and the rest expressed that they were not confident unless instructions and teaching tools were provided.

Question 7 and 8 examined hindrances in practicing family worship. Question 7, “What are the hindrances that you (still) face in order to practice family worship at home?” This question sought for challenges that families had faced by practicing family worship at home. It was an important question for all of the focus group families, those who had exercised family worship before the project as well as families that just started. Majority of them – 10 out of 12, answered that scheduling for family worship was the most difficult issue including the six families who had experiences in family worship before the project, answered exactly same as how they answered in the pre-test. They still found it difficult to schedule their times to meet on a fixed day.

Four families answered that business trips made it difficult to meet on a fixed day to have family worship. Another four families said it was difficult due to scheduling conflicts between church programs and personal affairs.

Question 8 asks, "How did you resolve the hindrances that you faced?" Ten families had difficulty scheduling their worship meeting time regularly on a fixed day. To resolve this, four families had a brief worship time before breakfast. Considering the fact that morning was the only available option for them, they were not able to follow through all the instruction given to them, but just read the passage and prayed together.

Three families decided to opt out of meeting on a fixed day. They had to choose an available day in the week to have family worship. This method was not recommended but it was the only option for them to have family worship. Later, families who chose to meet on random days shared that they struggled because they were not prepared to lead worship on random days. It was too spontaneous and difficult for them to motivate their children to acknowledge and exercise worship as part of routine in Christian life.

Three families had only one parent leading family worship. They regularly met on a fixed day. Even though only one parent was present, they chose not to miss and worshipped on a fixed day. One critical issue that they faced was that most times only mothers were available for children.

Question 9 asks, "What were the positive elements of this project that helped you to practice family worship more effectively?" Every family answered that this project helped them to be aware of how important family worship was. The families who had family worship briefly in the morning presented a positive feedback. They said starting the day with reading God's Word and praying for their children was an

excellent way to motivate the family to recognize God in their lives. It was also interesting to hear that before they joined this project, they felt ashamed of not attending Morning Prayer<sup>8</sup> every day as one of the offices at church. However, after starting family worship in the morning, they had felt better about themselves.

Question 10 asks, "What were the negative elements of this project?" Most of negative responses were the technicalities of the project process rather than the project itself. Two families answered that the yearlong period of the project was too long. Ten families answered that the instructional sessions were held too late for families who have children.<sup>9</sup> Another issue raised by a couple of families was not directly related to the focus group families but for the concern of families who have teenage children, that if this project would be effective as it was for the focus group.

Three families who have younger children – age 4 and under, added that the instructional handouts were much more useful in one on one educational time rather than family worship time. The respondents included that age 4 and under children are unpredictable and many times, parents had to unwillingly conclude family worship without completing the instructional handouts.

Question 11 asks, "What are the beneficial changes that you experienced?" There were number of encouraging answers. Ten families said that the project helped them understand the importance of family worship. In addition to the response, four

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<sup>8</sup> It is a tradition of Korean churches to have Morning Prayer session every day except Sunday, usually in between 5:30 am to 6:00 am. Some churches have Morning Prayer on Sunday too.

<sup>9</sup> It was mentioned in the earlier in this chapter that instructional sessions were held at 9 pm on the third Wednesday of every month for 12 months.

families added that they saw positive changes happen to their families such as, they were able to interact more about the Bible and their children started to ask parents to read Scripture and pray if they missed any. Some said they saw changes in fathers that they started getting involved with spiritual matters in the family. Five families answered that their children began to pray, read and talk about the Bible more than before.

Question 12 asks, "What are the ways that the church can help the family to practice worship at home?" Eleven families from the focus group replied that they would prefer to have family worship tools and materials provided by the church. Two families indicated that it would be helpful if the church could provide information on which version of the Bible is suitable for their children. Four families indicated that they would like to have worship songs on DVD. Three families suggested that they would like to have a family worship web application for smartphones. Two families said that they would like to see more family oriented programs from the church. However, ironically another two families said that too many programs in the church prevented them to have family worship times.

### **Conclusion**

The pre-test and post-test were incorporated to gather sufficient data to develop effective family worship. The data gathered from the questionnaires, tests and personal interactions with the participants through yearlong instructional sessions and seminars helped to understand the broader scope of the issues in families and to understand the necessity of family ministry programs for a continuous renewal for family worship at

home. The researcher was very encouraged by the fact that many young families valued spiritual growth and stood up to challenges that many families face with various difficulties to have family worship at home.

## CHAPTER FIVE

### OUTCOMES

There are three sections in this chapter. First, this chapter illustrates the results of the pre-test and the post-test of the focus group. Second, comparative analysis of the hypotheses and the results will be discussed. And finally the recommendation of the future development of family worship will be discussed.

#### **Results of Pre-Test**

The questionnaire was taken on January 20<sup>th</sup> in 2013. The questionnaire (Pre-Test) consists of 15 questions. The nature of the questionnaire is to understand the focus group's personal, social and spiritual setting. As mentioned in chapter 4, the questionnaire was offered in Korean.

Question 1, "What is your primary language?" Family E and I had fathers who were more fluent in English. The results were "Korean" for 22 parents and "English" for 2 parents.

Question 2, "Who takes initiatives in leading family spiritually?" The results of the focus group's Pre-test of this question were "father" for 4 families, "mother" for 6 families, "grand-mother" for 2 families.

Question 3, "How many children do you have?" The results were "three" for 2 families, "two" for 5 families and "one" for 5 families.

Question 4, "What is your child/children's age?" The results of the question are shown below:

Families that have one child:

Family A: 2 years old  
Family D: 5 years old

Family B: 3 years old  
Family E: 5 years old

Family C: 3 years old

Families that have two children:

Family F: 2 year and 3 years old      Family G: 2 years and 4 years old  
Family H: 3 years and 5 years old      Family I: 2 years and 6 years old  
Family J: 4 years and 6 years old

Families that have three children:

Family K: 1 year, 3 years and 5 years old      Family L: 2 years, 4 years and 5 years old

Question 5, "How long have you been a Christian?" The results were shown below:

Family A: Dad (3 years) Mom (Motae<sup>1</sup>)  
Family B: Dad (Motae) Mom (Motae)  
Family C: Dad (3 years) Mom (Motae)  
Family D: Dad (12 years) Mom (2 years)  
Family E: Dad (6 years) Mom (20 plus years)  
Family F: Dad (3 years) Mom (Motae)  
Family G: Dad (2 years) Mom (10 years)  
Family H: Dad (8 years) Mom (10 years)  
Family I: Dad (Motae) Mom (Motae)  
Family J: Dad (8 years) Mom (Motae)  
Family K: Dad (3 years) Mom (3 years)  
Family L: Dad (10 years) Mom (10 years)

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<sup>1</sup> This term is used in the Korean church meaning, "born and raised in a Christian family."

Question 6, "What is your office in the church?" The results were "Deacon" for 16 parents, "Baptized and Confirmed" for 5 parents, and "Member" for 1 parent.

Question 7, "I know the importance of family worship". The results for this question were "very well" for 13 parents, "a little" for 4 parents, "Not well at all" for 2 parents, and "Not at all" for 3 parents.

Question 8, "I am practicing family worship at home". The results were "Not at all" for 6 families, "not well at all" for 4 families, "a little" for 2 families.

Question 9, "How often do you have family worship?" The results were "Once a week" was family D, "Once a month" was family F, and "other" was families B, E, I and J. The families that said, "other" had various explanations. One family said, "rarely but on special occasion like memorial service for a family member", another family said, "on a occasion when we are on a vacation trip", another family said, "on special days like birthdays and remembrance days", and another family said, "very irregular".

Question 10, "I have read books about family worship/attended seminar on family worship". The results were "attended church education seminar for parents" for 14 parents, and the rest were "no". None of parents read any book about family worship.

Question 11, "An educational program is needed to know to have family worship at home." The results were 8 families answered, "Absolutely needed." "Needed a little" for 2 families, "I don't know" for 2 families.

Questions 12, “If your family does not practice in family worship what are the reasons?” Some families wrote more than one answer. The lists of answers were given below:

Families E, H, I, J, K, L: “making times for family worship” or “scheduling family worship at home.” Amongst this group, families E, I, and J also mentioned that they have family worship on special occasions.

Families K: “Difficult because of the age differences”

Families A, C: “My children are too young”

Families B G: “Laziness” But family B also mentioned that they had family worship experience.

Family D: “Husband is too busy, but I read the Bible to my child time to time, and worship with child once a week.”

Family F: “Not everyday but we have family worship once a month”

Question 13, “If your family is practicing or has practiced family worship at home, what are the tools that you use for family worship?

Family B, D and F: “Material given by the church Sunday school” and “the children’s Bible”

Family E, I and J: “The Bible”

Question 14, “What are the difficulties you have experienced during family worship?” This question was intended for families who have are practicing family worship at home.

Family D: “Keeping my child’s attention”

Family F: “Schedules of parents.”

Question 15, “What is your understanding of the core values in family worship?”  
The results were, “unity in family” for 4 families, “worshiping God” for 4 families, “must do as Christians” for 3 families, “I do not know” for 1 family.

The Pre-Test result raised important matters in the focus group. The test result from families who had experience in family worship showed that it was much accessible for them to adopt family worship because they were familiar with it. The result also explains that families who were born in Christian family had higher chance to engage in family worship. The four out of six families who had experience in family worship had parents who were raised in Christian family.

Many of them had interactive relationships with education ministry in the church as well. They were aware of what was being taught in Sunday school. They used Sunday school materials and the children's Bible to communicate with the children. Most of parents who had attended seminars on family worship in the church were the ones who were raised in Christian family as well. They had bigger interests on church education for their children. They were the ones who also answered that educational programs are absolutely necessary.

### **The Results of the Post-Test**

The post-test was performed after completion of the third seminar to determine comparative studies between two groups in the focus group, and to analyze the hypothesis of the positive elements of the research.

Question 1, "I have practiced family worship at home before participating in this project." The answers were, "yes" for 6 families and "no" for 6 families.

Question 2, "If you were practicing family worship at home, what were the tools that you used for family worship?" The answers were, "the Bible" for 6 families, and "Sunday school material" for 3 families.

Question 3, "What is the core value of family worship?" The answers were, "knowing God" for 6 families, "obedience to the Word of God" for 3 families, "for spiritual growth," and "we are made to worship God" for 1 family.

Question 4, "Do you consider that nurturing your child in God's Word is an important priority?" The answers were "yes" for all 12 families, and amongst them, two families added, "it is an important priority because we want our children to be leaders who bring impact to the world."

Question 5, "What do you believe are some of the reasons why it is a parent's responsibility to teach the Bible to children?" The answers were, ten families answered, "It is a mandate that God has given to parents." Two families said, "God had entrusted children to us."

Question 6, "Do you feel confident enough to teach the Bible to your children?" The answers were, "yes" for 3 families, "not sure" for 4 families, "Not unless there is some teaching material" for 5 families.

Question 7, "What are the hindrances that you face in order to practice family worship at home?" The answers were, "schedule", "no time to get together", "business trips and other personal affairs" for 6 families, and "meeting on a fixed day" for 4 families, and "too many church programs" for 2 families.

Question 8, "How did you resolve the hindrances that you faced?" The answers were, "had brief family worship before breakfast" for 4 families, "opted out" and "had to change from fixed days to irregular days" for 3 families, "worship with only one parent" for 3 families, and "nothing" for 2 families.

Question 9, "What were the positive elements of this project that helped you to practice family worship more effectively?" The answers were "a spiritual way to start the day", "spending quality time together as family", "children started to show more interest in family worship", and "reading the Bible together as a family".

Question 10, "What were the negative elements of this project?" The answers were, "the yearlong process of the project was too long," "instructional meeting times were held too late in the evening," and "instructional handouts were more useful for a family who has only one child."

Question 11, "What are the beneficial changes that you have experienced?" The answers were, "it helped us to understand what family worship is," "we understand what family worship is about," "we interact more with the Bible," "now children think family worship time is an important time for the family to gather," "children enjoy praying, reading and talking about the Bible", and "fathers have become involved more in the spiritual matters of the family."

Question 12, "What are some ways the church can help family practice worship at home?" The answers were, "continuing education on family worship," "developing family worship tools for families," "the Korean adult congregation needs more information on children's ministry," "family oriented programs," "provide updated

worship materials such as praise song collections,” “there are too many programs in the church that prevent us to have family worship time,” and “develop a family worship web application for smartphones.”

As a result, it showed improvements and changes in the focus family. It seemed that the instructional sessions and the seminars helped the families, who had never experienced in family worship, seeing the fact that nurturing children in God’s Word is very important priority given to parents. The most important aspect about family worship they encountered throughout this project was experiencing personal changes from having family worship at homes. More detail analysis of the test results will be discussed in the next section.

### **Analysis of Results and Hypothesis**

The hypothesis - mentioned in chapter 1, is described in three areas. First hypothesis is that family worship will restore the spiritual brokenness and separation in Korean-American Christian families caused by the divided worship and teachings in the church. As the smallest spiritual community that God established, families, and specifically the Korean-American family, have been torn apart into even smaller pieces. In order to bring the family community together, families must engage in worshipful life together. As the first part of the hypothesis stated, the results from the questionnaire, observation and seminars, worship was not part of their daily lives. Although the intention of the researcher was to have at least the half of focus group to be families who practiced families worship in their homes, only one family was practicing family

worship at home on a weekly basis. The answers to the pre-test questionnaires 8 and 9 confirm that many young families struggled to practice family worship routinely. The result was also staggering because two thirds of focus family members were deacons at the church. In addition, only a little more than half of the focus group families recognized family worship as an important part of Christian life.

However, there were considerable changes in the focus group after the instructional sessions and seminars. Parents started to have a very good sense of the importance of family worship and experienced changes in personal and family life. The post-test results in question 4 and 5 showed that all parents thought nurturing children in God's Word was an important priority, and it is a parent's responsibility to teach the Bible to their children. The post-test question 11 and 12 show that there were changes in families. The training helped the focus group families to understand the dynamics of family worship better. Families started to interact more with the Bible, and children started to recognize family worship time was an important family gathering time.

Second, the issue of divided worship in the church has caused both parents and children that only professionals, such as pastors and teachers are eligible to teach the Bible. Parents have lost ownership of their children's spirituality, which also resulted in the discontinuity of spiritual nurturing from the first-generation to the second-generation. At the same time, parents are not aware of what is going on in children's spiritual growth. There has been a general support in the Korean-American church that the Bible must be taught and preached by licensed preachers and theologically trained people. Therefore, practices of spiritual leadership in family were so minimal that many

parents did not communicate biblical teachings and truth to children. The brokenness in the Korean-American Christian family is caused by divided thoughts and minds culturally and spiritually.

Sixteen out of twenty four parents in the focus group answered that they needed to be educated for family worship at home. Considering the fact that at least one parent in each family had been a Christian more than 10 years - except family K, it showed that the church had not emphasized family worship to young Christian families. As the researcher discussed in the previous chapters, because the Korean-American church was segregating and dividing worship due to age and language differences, they discharged the spiritual role of parents in the family by replacing them with professionally trained ones.

Indeed, the spiritual brokenness in the Korean-American family today is a product of what they have been neglecting for many years. Even after the instructional sessions and seminars, only 25% of the focus group families were confident about leading family worship at home. However, the hypothesis was supported and proven through the research that the family worship program has motivated young parents to get involved in spiritual matters at home. Parents realized the essence of family worship through this education. They also testified their experience of the changes in families with joy and thanksgiving. The post-test question 9 – “what were the positive elements of this project that helped you practice family worship more effectively?” expressed that the project accomplished an important task regarding family worship. Parents started to experience that family worship gathers the family spiritually. Family

worship created a spiritual atmosphere where children started to see their parents as spiritual nurturers. At the same time, parents began to realize family worship could restore and strengthen the relationship between family members as well as their relationship with God.

Third, the church will work together with parents to restore the brokenness of the spiritual communion in the family. The Korean-American church has actively invested and developed programs for worship, fellowship, evangelism, mission and other trainings. Compared to the support in these areas, the support for family worship has been neglected. Developing family worship in the Korean-American church is an ongoing task, but very important task that the church must endeavor. Parents realized how important it is to exercise family worship at home. They experienced how family worship started to restore the spiritual atmosphere in their family.

In addition - as the post-test question 12 reflected, many families want support from the church. Parents expressed that they needed continuing education, family worship tools, and other things necessary to support family worship. There was also a comment like, "there are too many programs in the church that prevent us in having a family worship time." The researcher realized that not all church programs are beneficial for families. The church must thoroughly examine its programs and provide what is necessary. The Korean-American church must invest effort and time to develop tools to support families so that parents can restore biblical parenting in homes.

## **Recommendations for Future Study**

This research has helped the researcher see various matters. In this part, the researcher would like to present some recommendations for future study.

The researcher wanted to examine the process of the educational development in 12 families who have children between the ages two and six in order to prove the hypothesis. It would be appealing to conduct a study on families who have teenagers if family worship can be an effective tool for restoring families. Would families in that category give a different or same result? Perhaps studying different age groups can broaden the understanding of the Korean-American church context. As an alternative, it would be better to select two or three families from different age groups. This way, the researcher may have seen a more variety of results. Yet, it may hinder the concentrated education we had.

The researcher feels that the questionnaires – the pre-test and the post-test, needed to be refined more. The questionnaire did not fully reflect what the researcher intended to show. The researcher should have added questions like, “Do you know what your child is learning at church?” or “do you discuss what your child learned at church in your home?” Questions like these were asked during the seminar but it should have added in the questionnaire.

The most challenging area of this project was the instructional training times. It was extremely difficult to gather the focus group families. The church had too many programs in the evening and the only available time was after the Wednesday evening worship. The instructional sessions were very difficult to conduct because it was too

late. And the result of the post-test reflected, the yearlong period was held too long. The researcher also realized that family worship in the Korean-American church, especially in major cities like New York and New Jersey, must be simple. In a fast-paced society like today, it is difficult for families to schedule their time for family worship at home. It was an unexpected issue that the researcher encountered.

The researcher started this project to develop family worship in the Korean-American young family. As the research proceeded, however, the scope of the project covered both functional family worship tools as well as the understanding of family worship. The amount of work entailing the development of effective family worship tools was too great for this one project. And so only the area of understanding family worship and its restoration in the Korean-American families were covered.

## **Conclusion**

Restoring the Korean-American families through family worship is a big task but a necessary task for the Korean-American church. The Korean-American church has been growing the past decade. Korean immigrants established a significant number of churches in North America. However, the Korean-American church has been struggling to connect family members together because of segregated worship and divided teachings as a growing number of the second-generation emerged. The Korean-American church has been suffering from the delusional belief that classifying and segregating worship is an effective way to promote the spiritual growth. Divisions in the education ministries, placing seminary trained people in different ministries, and being

able to access to worship in various age groups promoted success of the Korean-American church. But at the same time, parents have lost the importance of biblical mandate to teach the Bible to their children at homes. The home is the most crucial place to build the character of a child and the first community created by God. The mandate of instructing a child with the Word of God has been given to the parents of that community. The researcher believes that family worship restores the great commission given to parents. It will restore parents to be godly parents and it will rebuild homes to be places where God is glorified.

*Unless the LORD builds the house, the builders labor in vain. Unless the LORD watches over the city, the guards stand watch in vain. In vain you rise early and stay up late, toiling for food to eat – for he grants sleep to those he loves. Children are a heritage from the LORD, offspring a reward from him. Like arrows in the hands of a warrior are children born in one's youth. Blessed is the man whose quiver is full of them. They will not be put to shame when they contend with their opponents in court.*

## APPENDIX A

### THE QUESTIONNAIRE (PRE-TEST)

1. What is your primary language?
2. Who takes initiatives in leading family spiritually?
3. How many children do you have?
4. What is your child/children's age?
5. How long have you been a Christian? (father \_\_\_\_) (mother\_\_\_\_)
6. What is your office in the church?
7. I know the importance of family worship. Check one  
(Very well) (A little) (Not well) (Not at all)
8. I am practicing family worship at home  
(Very well) (A little) (Not well at all) (Not at all)
9. How often do you have family worship? (only those who practice family worship)
10. I have read books about family worship/attended seminar on family worship before.
11. An educational program is needed to know to have family worship at home.  
(Absolutely needed) (Needed a little) (No need) (I don't know)
12. If your family does not practice in family worship what are the reasons?
13. If your family is practicing or has practiced family worship at home, what are the tools that you use for family worship?
14. What are the difficulties you have experienced during family worship?
15. What is your understanding of the core values in family worship?

## APPENDIX B

### THE POST-TEST

1. I have practiced family worship at home before participating in this project.
2. If you were practicing family worship at home, what were the tools that you used for family worship?
3. What is the core value of family worship?
4. Do you consider that nurturing your child in God's Word is an important priority?
5. What do you believe are some of the reasons why it is a parent's responsibility to teach the Bible to children?
6. Do you feel confident enough to teach the Bible to your children?
7. What are the hindrances that you face in order to practice family worship at home?
8. How did you resolve the hindrances that you faced?
9. What were the positive elements of this project that helped you to practice family worship more effectively?
10. What were the negative elements of this project?
11. What are the beneficial changes that you have experienced?
12. What are some ways the church can help family to practice worship at home?

## APPENDIX C

### WEEKLY FAMILY WORSHIP

#### FAMILY WORSHIP THEMES IN 2013

February – Visioning (Psalms 127:3)

March – The Holiness (1 Peter 2:9-10)

April – The Message of Resurrection (Matthew 28:1-10)

May – Family (1 John 4:7-9)

June – Worship through the Nature (Psalms 8)

July – The Freedom in Christ (Isaiah 61:1-4)

August – God's Missions (Acts 1:8)

September – The Scripture (Psalms 1)

October – The Church (Matthew 16:18)

November – Thanksgiving (Ephesians 5:19-20)

December – The Joy of Christmas (Matthew 2:1-10)

## **Weekly Family Worship**

### **FEBRUARY: VISIONING**

**“Children are a heritage from the LORD, offspring a reward from him.”**

(Psalms 127:3)

### **WEEK 1: CHILDREN ARE A REWARD**

Read Psalm 127

Children Under 4 – use the craft provided after reading the Scripture.

#### **KEY WORD: REWARD**

MESSAGE: Each child is a reward and a heritage from God. As you read the passage, reflect on the message that if you have thought about your child as a heritage and reward from God. Encourage your child. Take a picture of your child and use the material (reward stickers) and decorate the picture board.

## **WEEK 2: GOD'S BLESSING IS ABUNDANT**

Read Genesis 17:2-8

"I may make my covenant between me and you, and may multiply you greatly." Then Abram fell on his face. And God said to him, "Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make you into nations and kings shall come from you. And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."

Children Under 4 read Genesis 17:2

### **KEY WORD: "ABUNDANCE"**

MESSAGE: What did God promise? Think about how much God has blessed your life and write them down on post-its and put them on the wall!! Let's see how much blessing God has given us! Each day you will see increasing numbers of post-it covering the wall.

## **WEEK 3: THE BEST STORY TOLD BY A CHILD**

Read John 6:1-13

After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a large crowd was following him, because they saw the signs that he was doing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. Now the Passover, the feast of the Jews, was at hand. Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where are we to buy bread, so that these people may eat?" He said this to test him, for he himself knew what he would do. Philip answered him, "Two hundred denarii worth of bread would not be enough for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish, but what are they for so many?" Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number.

Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted.

Children Under 4 – read verses from 9 to 13

### **KEY WORD: FISH**

MESSAGE: How could you give up your lunch? How could you give up something that is so precious to yourself? A child told one of the best stories in the Bible by giving own meal to Jesus. After Jesus blessed the meal and more than 5000 people enjoyed wonderful meal. You may not understand how it happened but faith is seeing something beyond what you can observe.

Write your prayer inside the fish each day.

## **WEEK 4: DREAMING GOD'S DREAM**

Read Philippians 2:13

**"For it is God who works in you, both to will and to work for his good pleasure."**

### **KEY WORD: GOD'S WILL**

**MESSAGE:** What do you want to become in the future? The Bible says God puts his dream in you. Let's talk about what are the things that you are interested in and good at. It is certain that God gave you those gifts because he wants you to make it happen for His glory! Let's share them together and pray for your children. And children, pray for your parents too!

Write your prayer on the Heart board.

## **MARCH: THE HOLINESS**

“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.”  
(1 Peter 2:9-10)

### **WEEK 1: GOD IS HOLY**

Read Isaiah 6:3

“And one called to another and said: “Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!”

#### **KEY WORD: HOLINESS**

MESSAGE: What is holiness? Holiness means, “set apart.” God is holy. It means he is set apart. He is to be respected because he is above all things. (Nothing like all things that perish) The passage mentions “holy” three times. God has three persons – Father, Son and the Holy Spirit. The Heavenly creatures singing the three persons – praising the glory of God revealed in three persons!!

Let's sing Hymn 629.

## **WEEK 2: WE ARE HOLY TOO!**

Read 1 Peter 2:9-10

“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.”

### **KEYWORD: CHOSEN**

Have different color markers ready (silver, black, blue) – Let your kid choose the one makes brightest color.

Children under 4 – use the silver marker to draw on the black paper.

Children over 4 – write words associated with the holiness of God on the black paper.

(Hint: Galatians 5:22-23)

MESSAGE: The Scripture says we are holy too! It means we are set apart from this world. God called us to be in his light. Now he wants us to be the light in the world. Let's see if your daily life reflects the holiness and fill out the word journal with the silver marker!

### **WEEK 3: FRUIT OF THE SPIRIT**

Read Galatians 5:22-23

Play "Fruit of the Spirit" and Sing along

*The fruit of the Spirit's not a coconut  
(watermelon, lemon, banana, etc.)  
The fruit of the Spirit's not a coconut  
If you want to be a coconut  
You might as well hear it  
Cause it can't be a fruit of the Spirit  
Cause the fruits are love, joy, peace, patience,  
kindness, goodness, gentleness, faithfulness  
and self-control  
Cause the fruits are love, joy, peace, patience,  
kindness, goodness, gentleness, faithfulness  
and self-control*

## **WEEK 4: THE HOLINESS OF JESUS CLEANSED OUR SINS**

Read Matthew 21:6-11

"The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put on them their cloaks, and he sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

Use the finger picture to remind what to pray about

### **KEY WORD: HIGH FIVE**

MESSAGE: When Jesus entered the city of Jerusalem and people cried out, "Hosanna, the son of David, hosanna in the highest!" Literally, hosanna means "save us". It was a cry for salvation and recognition that Jesus is able to deliver us. Let's use our hand and fingers to pray for people around us. 1. Thumb – closest finger reminds parents. 2. Index finger – for leaders, teachers and pastors. 3. Middle/tallest finger – for our nation. 4. Ring finger (weakest) – pray for the sick. 5. The smallest finger – pray for yourself.

## APRIL: THE MESSAGE OF THE RESURRECTION

Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here, for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you." So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. And behold, Jesus met them and said, "Greetings!" And they came up and took hold of his feet and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me." (Matthew 28:1-10)

### WEEK 1 (LAST WEEK OF MARCH): HE IS RISEN

Read Matthew 28:1-10

Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here, for he has risen, as he said. Come, see the place where he[a] lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you." So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. And behold, Jesus met them and said, "Greetings!" And they came up and took hold of his feet and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me."

Children under 4 – Put stickers on eggs each day according to the resurrection story.

## **KEY WORD: NEW LIFE**

MESSAGE: Do you like new things? – New toys, new clothes and etc...The Bible says Jesus gave you a new life!!!

An egg is a perfect symbol for Easter. When an egg hatches, it seems like new creation comes from a dead object. This reminds us of Jesus' resurrection. When you accept Jesus, you will come out like a new creation. Let's have thanksgiving prayer for Jesus gave me a new life!

## **WEEK 2 (1<sup>ST</sup> WEEK OF APRIL): A MAZING WITH JESUS**

Read Joshua 1:6-9

Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go."

Use the Maze board to find the way out. (Children under 4-use the easy level maze)

### **KEYWORD: AMAZING**

MESSAGE: Life is like a big maze. You don't know where you are going. But if you stay with Jesus in a maze, amazing things will happen. The Scripture promises that God will be with us if we trust in Jesus. Let's keep praying to Jesus that he will give you the strength. Let's keep reading the Word of God that we will be charged up with the strength of Jesus.

## **WEEK 3 (2<sup>ND</sup> WEEK OF APRIL): A WORSHIPING HEART**

Read 1 Samuel 16:7

But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart."

Use the picture cards (two of each kind) – place them (face down) and try to find matching cards.

### **KEYWORD: MATCHING**

MESSAGE: What is your favorite ice-cream flavor? Strawberry? That's exactly what I like! What is your favorite fruit? Apples? That's exactly what I like the most! We have matching heart! One of the excellent things about David was he had a matching heart with God. He picked the things that God loved. He chose to do the things that God wanted to do. A person who is created in Christ wants to think like Christ and wants to do the things that Christ loves to do. Do you have a matching heart?

## **WEEK 4: HE SO LOVED YOU, GAVE ONLY SON**

**Read John 3:16**

**"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."**

**Sing John 3:16**

**KEYWORD: LOVE**

**MESSAGE:** What are the things you love? How do you take care of them? Love involves time, patience, caring, being together and etc. God loved us so much that he sent his only Son to save us from death. Only way to save us from death was to die on the cross. That's how much he loved you. Love changes many things. When you are loved you become cheerful. When you are loved, you feel happy. When you are loved, you dance and sing. How can you make Jesus cheerful, happy and make him dance and sing for you?

## MAY: FAMILY

Beloved let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

### WEEK 1: LAUGHTER OF JOY

Read Genesis 18:1-15

And the LORD appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth and said, "O Lord, if I have found favor in your sight, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree, while I bring a morsel of bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham went quickly into the tent to Sarah and said, "Quick! Three seahs of fine flour! Knead it, and make cakes." And Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate. They said to him, "Where is Sarah your wife?" And he said, "She is in the tent." The LORD said, "I will surely return to you about this time next year, and Sarah your wife shall have a son." And Sarah was listening at the tent door behind him. Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. So Sarah laughed to herself, saying, "After I am worn out, and my lord is old, shall I have pleasure?" The LORD said to Abraham, "Why did Sarah laugh and say, 'Shall I indeed bear a child, now that I am old?' Is anything too hard for the LORD? At the appointed time I will return to you, about this time next year, and Sarah shall have a son." But Sarah denied it, saying, "I did not laugh," for she was afraid. He said, "No, but you did laugh."

Take family pictures with your smartphone. Print the best one.

Cut out the picture of your family and put it on the picture frame provided

## **KEY WORD: HAPPY LAUGHTER**

MESSAGE: Abraham and Sarah wanted to have their own child. In ancient times, having no child was a shameful thing. But from today's message, we understand that having a family is a blessing from God – especially having a baby. God promised old Abraham and Sarah that they are going to have a baby! Sarah did not believe (actually she could not believe) because she knew that was impossible. She laughed about it. It was an unhappy laugh because it had tears in it. Nine month later, just as God promised, Sarah gave birth to a baby boy. Sarah laughed again. This time it was a happy laugh.

Family brings happy laughs because it is a gift from God.

## **WEEK 2: ISAAC TRUSTS GOD THROUGH ABRAHAM**

Read Genesis 22:1-14

After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place from afar. Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you." And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, "My father!" And he said, "Here I am, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together. When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to slaughter his son. But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."

**MESSAGE:** Many years passed, and God

Use the card (drawings of the Bible, Money, Apple, Toy, Heart, Gameboy). See if you child can pick the cards, which are necessary to bring to church.

**KEYWORD: WORSHIP**

**MESSAGE:** A few years later when Isaac grew up, God told Abraham to sacrifice Isaac.

Wait a minute! I thought you only sacrifice animals! Well, the reason behind this

outrageous command from God was just to test if Abraham had complete trust in God. Abraham goes up on a mountain with his son, Isaac. Abraham had all the tools that he needed for worship except a sacrificial animal. But a very interesting thing happened in this story that Isaac knew what was missing! It means Isaac enjoyed worshiping God with his dad, Abraham, and Isaac was very familiar with what to bring to worship service. Later on, Isaac realized Abraham intentionally did not bring an animal because he was the sacrifice. And once again, amazing thing happened. Isaac trusted his dad and laid himself on the worship table. Isaac knew God through his father Abraham and he knew God would provide a better sacrifice.

Watch (only parents): Children see and children do.

(<https://www.youtube.com/watch?v=5JrtpCM4yMM>)

Parents – pray for each other that you will also grow spiritually so that your child can see and trust God through your faith.

Sunday Worship on May 12 is “Parent’s Sunday<sup>1</sup>” Your child will worship with you.

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<sup>1</sup> In Korea, they have “Children’s Day” on May 5<sup>th</sup>, and “Parent’s Day” on May 8<sup>th</sup>. Many Korean churches, they celebrate the second Sunday of May as “Parent’s Day” – not just Mother’s Day.

### **WEEK 3: ISAAC BUILT AN ALTER AND CALLED UPON THE NAME OF GOD**

Read Genesis 26:17-25

So Isaac departed from there and encamped in the Valley of Gerar and settled there.

And Isaac dug again the wells of water that had been dug in the days of Abraham his father, which the Philistines had stopped after the death of Abraham. And he gave them the names that his father had given them. But when Isaac's servants dug in the valley and found there a well of spring water, the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they contended with him. Then they dug another well, and they quarreled over that also, so he called its name Sitnah. And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, saying, "For now the LORD has made room for us, and we shall be fruitful in the land." From there he went up to Beersheba. And the LORD appeared to him the same night and said, "I am the God of Abraham your father. Fear not, for I am with you and will bless you and multiply your offspring for my servant Abraham's sake." So he built an altar there and called upon the name of the LORD and pitched his tent there. And there Isaac's servants dug a well.

MESSAGE: Isaac follows the footstep of his father, Abraham. He makes very same mistake that his father, Abraham did. He goes to the places where his father had been to. And even more, he digs for water where his father had done. However, there was one thing missing throughout his journey. The Bible does not record that Isaac built any alter and worshipped God. And finally he realizes he was missing something. He remembers worships that he offered to God with his father, Abraham. And then, he built an alter and called out the name of the Lord, then pitched his tent. He set up the priority straight.

## WEEK 4: HIS ARMS ARE ALWAYS WELCOMING YOU BACK

Read Luke 15:11-24

And he said, "There was a man who had two sons. And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them. Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living.

And when he had spent everything, a severe famine arose in that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything. "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants.'" And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring the fattened calf and kill it, and let us eat and celebrate. For this my son was dead, and is alive again; he was lost, and is found.' And they began to celebrate.

Use the craft material (a figure of Jesus who has arms wide open, figure of children) and place the children in the arms of Jesus. Use glue or tapes

MESSAGE: Father's heart is always warm. When you cry he holds you. When you tired he carries you. And when you are happy he dances with you. This is a wonderful story of the father who waited for a runaway son. The son did not think he had a good family. He was selfish. He told his father that he wanted his share of money, took the money and went away. Of course money doesn't last long. After spending all his money, spending days and months in streets, he realized that his home was much better place. Perhaps he thought his father would get very mad at him for he knew what he had

done to his father. But surprisingly his father throws a party for the returned son. His father always waited for his son to come back. That's father's love.

## **JUNE: WORSHIPING GOD THROUGH THE NATURE**

O LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger. When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.

You have given him dominion over the works of your hands; you have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.

O LORD, our Lord, how majestic is your name in all the earth! (Psalms 8)

### **WEEK 1: GROW IN GOD'S LOVE**

Read Psalm 8

Children under 4 – Use the craft provided as you share the message

Place the grass and flower stickers on the background then put the watering can

Place the words on the bottom

#### **KEYWORD: GROW**

MESSAGE: God revealed himself through the creation he created. And he created the universe to show how much he loved us. When we look at flowers we must see the beauty of God. When we look at mountains we see the strength of God. When we look at the Sun, we feel the warmth of God. That is who God is. But the nature of Sin is ugly. It destroys the beauty of nature that God created. Ultimately God sent his Son to us to save us from death. Only through Jesus everything can become beautiful. As we grow

we grow in the beauty and strength of God. Therefore there are two things that we can do to reflect the beauty of God.

We read the word of God, pray and sing praises everyday so that we can grow in God's love

We help the nature to grow beautifully – Discuss with your children what they can do (picking up trash on the street/classrooms and etc)

## **WEEK 2: HOW DID GOD CREATE?**

Read Genesis 1:28-30

So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.

Use the craft materials to make flowers and trees

### **KEYWORD: IMAGE**

MESSAGE: God created a male and a female in his image. God blessed them and gave them all the things that he created. We are created in God's image. It means we are supposed to have God's beauty in us - not outwardly, but inwardly. If you read the Genesis 1, everything was beautifully created. And he gave the world to Adam and Eve. To do what? To take care of them beautifully. When you care about things, you start showing God's image. What are the things that we can take care of?

- Let your child write a journal of things that he/she is taking care of.

## WEEK 3: EVERYTHING BELONGS TO GOD

Read Psalm 24

The earth is the LORD's and the fullness thereof, the world and those who dwell therein, for he has founded it upon the seas and established it upon the rivers. Who shall ascend the hill of the LORD? And who shall stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. He will receive blessing from the LORD and righteousness from the God of his salvation. Such is the generation of those who seek him, who seek the face of the God of Jacob. Selah. Lift up your heads, O gates! And be lifted up, O ancient doors, that the King of glory may come in. Who is this King of glory? The LORD, strong and mighty, the LORD, mighty in battle! Lift up your heads, O gates! And lift them up, O ancient doors, that the King of glory may come in.

Use the craft material to make the creation story (helpful to look in Genesis 1)

For age 4 and up, help them to draw the creation story on a big piece of paper.

**KEYWORD: CREATION**

MESSAGE: God made it all beautifully and perfectly. And everything belongs to the LORD. Let's draw some of beautiful things that God created. Have you been to any place where you felt amazing? If you have pictures of those places, let's draw them and give thanks to God for creating such wonderful places.

## WEEK 4: GROWING IN CHRIST

Read Proverbs 4:20-27

My son, be attentive to my words; incline your ear to my sayings.  
Let them not escape from your sight; keep them within your heart.  
For they are life to those who find them, and healing to all their flesh.  
Keep your heart with all vigilance, for from it flow the springs of life.  
Put away from you crooked speech, and put devious talk far from you.  
Let your eyes look directly forward, and your gaze be straight before you.  
Ponder the path of your feet; then all your ways will be sure.  
Do not swerve to the right or to the left; turn your foot away from evil.  
Who is this King of glory? The LORD of hosts, he is the King of glory! Selah.

Place eyes, lips, nose and other body parts in right places. Put a heart at the end.

MESSAGE: The most beautiful thing God created is us. And he wants to help us to grow healthy. In order to grow spiritually healthy, it is very important to hear good things, speak the good words and see the right things. The Scripture gives very important message about growing healthy. How can we guard our hearts? Read from 24 to 27 and let's talk about what you can do to grow healthy.

## **JULY: THE FREEDOM IN CHRIST**

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion— to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the LORD, that he may be glorified. They shall build up the ancient ruins; they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. (Isaiah 61:1-4)

### **WEEK 1: FREEDOM IS PREACHED!**

Making a key chain – see the instruction to make one

#### **KEYWORD: FREEDOM**

MESSAGE: About 150 years ago, missionaries came to Korea and shared the Good News to our forefathers. Back in 1800s, Korea had a king and queens. They also had social classes that some people never had a chance to do what they wanted to do. When the Good News came, it slowly started to change because the Bible had a freedom message in it. First, it preached that we are saved from death. We are free from death because Christ died for us. Second, it preached that we are all equal in God's eye. The message is the key to the freedom from death, and from social injustice.

## **WEEK 2: FREEDOM IN HEART**

Read Isaiah 40:28-31

Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.

Use the exercise chart and keep the record with your child.

### **KEYWORD: STRENGTH**

MESSAGE: Have you been to a hospital and saw the sick? They cannot do many things because their bodies need to be treated well. Their bodies are weakened because of disease or illness. In order to enjoy freedom, you need to be strong enough to enjoy it. We also need to take care of spiritual health too. Your spiritual health can be sick too. The Bible says you will have God's strength if you love God.

## WEEK 3: PRISON DOORS WERE OPENED

Read Acts 16:25-31

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas. Then he brought them out and said, "Sirs, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household."

### **KEYWORD: PRAYING**

**MESSAGE:** How did the prison doors open? What happened when the jailer saw it?

Prayers are making calls to God. When Paul and Silas prayed to God, God listened and answered their prayer by sending an earthquake to open the doors. That's a powerful way to open doors. See what happened after that. The jailer came to believe in God. When you are sad, mad or in a situation where you need help, PRAY. God will listen.

## **WEEK 4: FREEDOM IN OBEDIENCE**

Read Exodus 12:21-27

Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. You shall observe this rite as a statute for you and for your sons forever. And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people bowed their heads and worshiped.

Use Lego blocks (white Lego blocks & one red block); follow the instruction to make a door post.

### **KEYWORD: OBEDIENCE**

MESSAGE: Discuss what were the commands that God told Moses to tell the Israelites?

Can you write them down? Why did they have to follow the instruction? Freedom comes with responsibility.

## **AUGUST: GOD'S MISSION**

**But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."(Acts 1:8)**

### **WEEK 1: WITNESSING JESUS**

#### **KEYWORD: WITNESS**

**MESSAGE:** Ask your child about things they did and learn from church. Ask your child if any exciting thing to share.

**God called us to be his witnesses. What is a witness? Are you being a witness?**

## WEEK 2: A GIRL WHO SHARED THE GOOD NEWS

Read 2 Kings 5:1-7

Naaman, commander of the army of the king of Syria, was a great man with his master and in high favor, because by him the LORD had given victory to Syria. He was a mighty man of valor, but he was a leper. Now the Syrians on one of their raids had carried off a little girl from the land of Israel, and she worked in the service of Naaman's wife. She said to her mistress, "Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy." So Naaman went in and told his lord, "Thus and so spoke the girl from the land of Israel." And the king of Syria said, "Go now, and I will send a letter to the king of Israel." So he went, taking with him ten talents of silver, six thousand shekels of gold, and ten changes of clothing. And he brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you Naaman my servant, that you may cure him of his leprosy." And when the king of Israel read the letter, he tore his clothes and said, "Am I God, to kill and to make alive, that this man sends word to me to cure a man of his leprosy? Only consider, and see how he is seeking a quarrel with me."

### **KEYWORD: SHARE**

MESSAGE: Sometimes sharing and caring is misunderstood. Many people think that you can't share if you don't like others. Christian sharing is different. We share because we want to show others about Christ. Once upon a time, there was a man (bad man) named, Naaman who was an army chief. He killed many Israelites, and took many of them as slaves. One day he got very sick (he had skin disease). No one could help him but there was a girl, a slave girl who got captured by him. She told him about the prophet, named Elisha. She told about Elisha to Naaman not because Naaman was a nice man, but to show him how powerful and wonderful God is. Later in this story, Elisha healed Naaman through the healing power of God.

By sharing of the Good News, we let others to know who God is.

## WEEK 3: BEING A ROLE MODEL OF CHRIST

Read 1Thessalonians 1:2-7

We give thanks to God always for all of you, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers loved by God, that he has chosen you, because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia.

Use puzzles to make a picture.

### **KEYWORD: ROLE MODEL**

MESSAGE: What is a role model? A role model is a person looked to by others and an example to be imitated. There was a church in Thessalonica, which everyone looked upon. Many churches nearby wanted to become like her. The church had three wonderful characteristics. First, their faith was in action (work of faith). Second, their love was reaching out to people who are in need (labor of love). Third, their hope had braveness to stand still in times of troubles (steadfastness of hope). Do you have these characteristics? If then you are a role model!

## WEEK 4: THE GOOD SAMARITAN

Read Luke 10:30-37

Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

### **KEYWORD: Helping Hands**

MESSAGE: What happened to the man travelling to Jericho? Who passed by him without giving helping hands? Why do you think they ignore him? Who gave helping hands to him? What did the Samaritan do for him? Can you give helping hands when you see people who are in need?

## **SEPTEMBER: THE SCRIPTURE**

Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night.

He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

The wicked are not so, but are like chaff that the wind drives away.

Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; for the LORD knows the way of the righteous, but the way of the wicked will perish. (Psalms 1)

The Month of September will be focused on memorization of the scripture

Read the whole passage together once and memorize a verse each day.

Children under 4 memorize the highlighted verses

## **WEEK 1: PSALMS 1**

DAY1:

**Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;**

DAY2:

**but his delight is in the law of the LORD, and on his law he meditates day and night.**

DAY3:

He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

DAY4:

The wicked are not so, but are like chaff that the wind drives away.

DAY5:

Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous;

DAY6:

for the LORD knows the way of the righteous, but the way of the wicked will perish.

## **WEEK 2: JOSHUA 1:6-9**

**DAY1:**

**Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them.**

**DAY2:**

**Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you.**

**DAY3:**

**Do not turn from it to the right hand or to the left, that you may have good success wherever you go.**

**DAY4:**

**This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night,**

**DAY5:**

**So that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.**

**DAY6:**

**Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go."**

## **WEEK 3: PSALMS 23**

DAY1:

**The LORD is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters.**

DAY2:

**He restores my soul. He leads me in paths of righteousness for his name's sake.**

DAY3:

Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.

DAY4:

You prepare a table before me in the presence of my enemies;

DAY5:

You anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life,

DAY6:

And I shall dwell in the house of the LORD forever.

## **WEEK 4: PSALMS 128**

DAY1:

**Blessed is everyone who fears the LORD, who walks in his ways!**

DAY2:

**You shall eat the fruit of the labor of your hands; you shall be blessed, and it shall be well with you.**

DAY3:

Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table.

DAY4:

Behold, thus shall the man be blessed who fears the LORD.

DAY5:

The LORD bless you from Zion! May you see the prosperity of Jerusalem all the days of your life!

DAY6:

May you see your children's children! Peace be upon Israel!

## OCTOBER: THE CHURCH

And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matthew 16:18)

### WEEK 1: BUILT AN ALTER ON MOUNT. EBAL

Read Joshua 8:31-33

At that time Joshua built an altar to the LORD, the God of Israel, on Mount Ebal, just as Moses the servant of the LORD had commanded the people of Israel, as it is written in the Book of the Law of Moses, "an altar of uncut stones, upon which no man has wielded an iron tool." And they offered on it burnt offerings to the LORD and sacrificed peace offerings. And there, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses, which he had written. And all Israel, sojourner as well as native born, with their elders and officers and their judges, stood on opposite sides of the ark before the Levitical priests who carried the ark of the covenant of the LORD, half of them in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the LORD had commanded at the first, to bless the people of Israel.

Use the craft material to make a beautiful church

### KEYWORD: CHURCH

MESSAGE: When Moses was alive, God commanded him to proclaim blessings and curses upon Gerizim and Ebal. After many years passed by, Joshua accomplished the command with the Israelites. And he built an alter on Mount Ebal where curses were proclaimed. This story tells us a very important lesson that where sins are, there must be forgiveness of Christ preached. Ebal was the place where the forgiveness of Christ was needed. Just like the story tells, the forgiveness of Christ must be preached in places where no one wants to go. And that's where church should be.

Let's share about where you think church should be.

## **WEEK 2: YOU ARE THE CHURCH**

Read: Romans 8:28-30

And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

Make a paper cap: see the instruction

### **KEYWORD: LIVING CHURCH**

MESSAGE: The Bible has a very special word for church. In original language, it is called, “ekklesia.” This word appears in the Bible 115. What does it really mean? It means, “called out ones.” You are “called out” to be a church. It is not the church building you worship at. But it is you that God called to be his church. So wherever you go, God’s church will be there.

## **WEEK 3: THY KINGDOM COME, THY WILL BE DONE**

Read Matthew 6:9-15

Pray then like this: "Our Father in heaven, hallowed be your name.  
Your kingdom come, your will be done, on earth as it is in heaven.  
Give us this day our daily bread,  
And forgive us our debts, as we also have forgiven our debtors.  
And lead us not into temptation, but deliver us from evil.  
For if you forgive others their trespasses, your heavenly Father will also forgive  
you,  
But if you do not forgive others their trespasses, neither will your Father forgive  
your trespasses.

### **KEYWORD: KINGDOM**

MESSAGE: Church has a great vision, that is, the Kingdom of God. Church always looks toward to the Kingdom of God. It is the place where the Father, the Son, and The Holy Spirit live (dwells) and it is the place where we are going. We also need to show the Kingdom of God to others by living out the Word of God. Let's share what are the things that we can do to reflect the Kingdom of God through our lives.

Pray the Lord's prayer with your kids every night

## **WEEK 4: REFORMATION SUNDAY**

Read Ephesians 2:8-10

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

### **KEYWORD: GRACE**

MESSAGE: Today is Reformation Sunday. Martin Luther and other Christians of his time, wanted to change the way the church taught people about God's love. At that time, the church was telling people that they had to work very hard to get into heaven. Some people even thought they could pay their way into heaven! Knowing the fact that it was wrong, Martin Luther stood up and said that was wrong! Luther changed the church for the better, by telling people what the Bible said. We are saved by faith alone, not by works.

## **NOVEMBER: THANKSGIVING**

Addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, submitting to one another out of reverence for Christ. (Ephesians 5:19-20)

### **THANKSGIVING JOURNAL FOR THE MONTH OF NOVEMBER**

Purchase a family journal book (must have at least 30 pages)

Write journals together as a family. If your child cannot write, encourage your child to draw or color.

Write about any thankful thing or event happened in your family.

## DECEMBER: THE JOY OF CHRISTMAS

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea, for so it is written by the prophet: "And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel!'" Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. And he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him." After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy.

Only two weekly family worship handouts were given to the family due to Christmas program preparations and other church events.

## WEEK 1: PREPARATION

Read Isaiah 7:14

Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

### **KEYWORD: THE WAY**

MESSAGE: What does it take to build roads, bridges and buildings? It takes many days of planning and preparation. There was a different kind of preparation in the Bible. God revealed his plan to save the world through his only son, Jesus through many prophets. Isaiah was one of them. He began preaching about the coming Christ and began preparing for his coming almost 740 years before Jesus came. After his time, many others have prepared for the coming of Christ.

Jesus completed his work by saving us on the Cross about 2000 years ago. He promised that he would come back again. Now the task has been given to us. Let's prepare the way for Jesus.

## **WEEK 2: REPENTANCE**

Read Mark1: 4-5

John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins.

Place the cross in the living room. Write down any repentance prayer on a small piece of paper and stick them on the cross. On the last day, have a prayer time for God's forgiveness and offer a thanksgiving prayer.

### **KEYWORD: REPENT**

**MESSAGE:** Repentance means a change of direction. It means turning away from what the Bible says wrong. Let's deeply think about things that we need to turn away from. Write them down on a piece of paper or express them in colors.

"In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Ephesians 1:7)

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## VITA

Jang Hoon Bae was born (January 28, 1973) and raised in Seoul, Korea. His family immigrated to Canada in 1992. He received his Bachelor of Religious Studies from Tyndale University College in Toronto, Canada in 2000. Then he received a Master of Divinity Degree from Tyndale Theological Seminary in 2004. He was ordained in the Korean Presbyterian Church in America (Koshin) in 2006.

Jang is married to Gina, with two children – Elizabeth and Joshua. He began his ministry as an education pastor. He served at Tempe Korean Presbyterian Church in Phoenix, AZ from 2005 to 2007. Then his family moved to Houston, TX, served at the Korean Central Presbyterian Church of Houston from 2007 to 2013. Currently they live in Princeton, NJ. He is serving at Pilgrim Church, Paramus, NJ as an associate pastor.

The Doctor of Ministry degree from Gordon-Conwell Theological Seminary in South Hamilton, MA started in January 2010. The thesis-project started in 2013 and completed in February 2016. He is expected to graduate in May 2016.